Bywater & Co. 148. Cotton Machines.
210 " "

AB
CD
EF
GH
IJ
KL
MN
OP
QR
ST

Dr Clark. 1. To Dersim. 5. Hulaking & Fem. Building. 9. ditto. 11. Genl. 15. Pupils.
21. Genl. 24 To Crisp &c. 35. New building &c. 37. The Baptists
60. " & College. 65 To Egin &c. 74. Genl. 92. Genl.
96. Sale of grounds. 100. A new missy. 102. Miss W. 105. ditto.
110. Arabkir & Fem. Dept. 115. Mg. School. 125. "Our Financial Problem".
132. W. & Miss W. 145. Estimates. 150. Genl. 164. Crisp Semy.
176. Arabkir & other Depts. 187. V an School &c. 194 Appn for '86 & Arn
197. Egin Chapel. 200. Minutes of P. Comm.. 207. To Am. &c.

Dr Peter Collins. 288. Sugar manufacture.

The Congregationalist. 245. The Armn. Questn. 345. ditto. 367. After the riot.

Mr Cox. 182. College.

Christian Union, 31. Education. 121. Reaction of C. Govt. 128. "Reforms".
168. Taxes &c. 214. Return of Am. Missy. &c. 309. Economy. 316. Am Missy - Fem. & 358. "Turkish Reforms"

College, Estimates. 83. (1886) p. 186.

Cotton Machines. 148, 210

Erzeroum. Consul. Memorandum No. 16, 362.

Evangelical Alliance 403.

Mr Geof. 107. 153. The Press. 155. The College. 162. do.

The Independent - 71. Closing the work in Turkey
223. Azaria.
230 Double revenue for the work of the Board.

247. The Armn. ch. 251. Xtian Stewardship. 257. Rept. for 1890.
264. Attitude of Govt. 269. The Armn. Question. 280. Genl. of Mission. 282. Armn. Emigrn.
283. S. Schools. 291. The outlook. 293 Armn. in Turkey.
297. Self-denial. 299. J. C. T. M. 306. Union M. Ch. 320. The Armn. Ch.
334. Education. 337. Water. 375. Relief work
414 Red Cross.

IJ
KL
MN
OP
QR
ST
WY

Dr Laurie. 50. 57.

KL
MN
OP
QR
ST
WY

Missionary Review, 324.

MN
OP
QR
ST
WY

The Observer. 17. ~~[illegible]~~ paper. 26. Farming &c. 40. Turkish bishops.
77. Fr. Crisfle. 137. Oriental monotony. 141. Lent, &c. 190. " [illegible] &c

312. The Press in Turkey, 348. Edn in Missions. 352. Massacre.

Orphans. N.Y. 422. Geneva. 423. N.Y. 424. Prof. Godet. 425. Baptists. 226.

O P

Q R

S T

W Y

- Report. 1885. p. 203.
  " 1890 253

Relief. 385

Dr Judson Smith. 219. Peri. 227. Bozigian & the Coll. &c

233. Chronks. Konak.   236. Will W.   285. Suggestn for Women's work.

301. C. T. Mission.   322. Genl.   336. Coll. Presidency.

339. Govt. Reaction.

Dr A. C. Thompson. 43. 84. 273.

Hon. A.W. Terrell. 331. 418.

Mr Torrey. 86. 90.

The Times Correspondent. 135

Strong 259 Sketch of the Station. 264. Edn at Hpt. 343. Xtn responsibility for world's evangeln.
346 The outlook in 74.

Sugar. 288.

Statistics of Massacres. 361. 381. Ghalib Bey's doc.

Ward. 249. Insurance & Rent.

Gen. Wallace. 112. The Press. 117. Neg. Schl. & College. 164. Coll.

WY

~~Gen. Wallace. 112.~~

Harpoot. Dec. 16. 1881

Rev. N. G. Clark D. D.

My dear Brother

Beyond the Euphrates, about fifty miles to the north east of us, is the outstation Peri. It has a population of about 2.000 inhabitants, the most of them Armenians, and it is the centre of a ~~large~~ good number of villages. There is no part of our field where the Christian population have been so much oppressed by Turkish Lords and lawless Koords as this district. There is a small Protestant community in Peri and another in Pashaunk, although the latter has been nearly crushed out by the violent opposition of the Bey who owns the village.

The Protestants in Peri have for several years tried to secure a building for chapel with some rooms for the preacher to occupy, but they have succeeded only by paying very high rents and have been poorly accommodated at that. About a year and a half ago they bought a small house, which with a vacant lot adjoining, would make ~~be~~ a fine site for what they wished to build. The lot was bargained for and the legal transfer was to be made on the following Monday. On Sunday, the Armenians having learned of the bargain, persuaded the Armenian owner to let them have the lot, although ~~it~~ they did not need it. They simply wished to defeat the plan of the Protestants. After waiting for some fifteen months in the vain hope of getting the lot, the Protestants, three months ago decided to pull down the old house and build some rooms which should accommodate them for

I

action antagonistic to ~~oppose~~ our work, and he has recently sent out a circular to this effect. I have written to him an account of this affair.

From Khozat I went across to Chemishgezek, where I spent three days, including the Sabbath. Three weeks previously a church of twenty four members had been organized and a pastor ordained. Sunday last the organization was completed by the ordination of two deacons. The congregation numbers about one hundred. I was happily disappointed in the general aspect of the work. ~~The~~ It ~~work~~ has been in the past rather discouraging, because so few of the population can earn a living at home. They are obliged to go to Constantinople to work, so that the congregation changes continually. It looks now as though a good solid foundation has been laid and we look for good progress.

Mr Browne has not yet returned from Egin. I was to have gone to Arabkir with Miss Bush, but this appointment to Khozat prevented and Mr Allen went in my place.

In the beginning of my letter I mentioned Pashenk and the Turk who owns the village. This man's name is Ishak Bey. He owns more than twenty villages, and these are inhabited chiefly by Armenians. He controls even the houses which they have built and the gardens and villages which they have brought under cultivation. If a tenant displeases him, he will have him beaten, or take away the use of his garden and vineyard, or put a Koordish family into his house so that he cannot stay in it with his family, or take his fields from him without paying for the labor bestowed upon them, or in some other way make his condition so uncomfortable as to compel him to flee or to a few years at least. The requisite permission was secured from the local Government and the building begun. After the work had been well commenced, one evening the Armenian church bell was rung, and a mob collected and tore down the walls. The local government through fear of the Armenians or by their bribes, declined to have the building continued. This district on the east with Chemishgezek on the west and the intervening mountains which are inhabited by Kuzzel-bash Koords, were constituted a separate Pashalik at the beginning of the present year, so an appeal was made to the Governor, Fikri Pasha. After many delays he issued an order and the work began again, with a soldier as guard. Three times, ~~during~~ at the night a part of the walls were torn down, but as the work did not stop a large mob assembled in the day time and tore the walls down to their very foundations, and ~~e~~ beat the police who tried to prevent them.

The poor brethren were thoroughly disheartened and the preacher came here to urge me to go to Khozat, the residence of the Governor, and look after the case. This I have done, and the Pasha promised me that the offenders shall be punished. He sent a Commission to Peri to examine and report, and I also sent a man to look after the interests of the community. It is too late to build now, but if a little discipline is administered there will be no obstacle to the building in the Spring. The Armenians generally in this region are ashamed of this violent opposition, for they know that we are laboring for their good. The Patriarch also regrets any measures of this

Harpoot. March 11. 1882

Rev. N. G. Clark. D.D.

My Dear Brother

I think that I wrote to you the other day that there is some religious interest in the village of Mulakegh. Mr Browne and Miss Bush had spent two weeks there and I have now been there ten days; Miss Bush being with me a part of the time. Every morning at sunrise there was a prayer meeting in the new church attended by sixty to eighty persons. At noon a still larger number of women gathered in the same place, for the same purpose and their meetings were said to be very interesting. The majority of these women were ready to speak or pray or request prayers, as they had opportunity. At the same hour, a meeting for men was held in some stable or among the stables of some [illegible] native house, and, just after sunset, every evening, I preached to a large and attentive audience which filled the church, except the place by the door, which is reserved for shoes. The Congregation was not able to put down a wood floor when the church was built last year, and they have been able to spread down cushions and rugs over only a part of the floor, so that a good many were obliged to sit upon the bare ground, which is very cold and uncomfortable. It was thought that the house would have been crowded at times if the floor could have been made comfortable. After the sermon an invitation was given to any who wished inquiries, or to any who wished to pray, to remain yield unconditional submission. This system of oppression has been continued to such an extent as to crush out the manhood of the people. This is illustrated by a recent event.

A few weeks ago a son of this Bey, a young man about twenty four years of age, beat a poor, unoffending Armenian Priest so severely that he was confined to his bed for several days. Knowing that the Priest and his friends would not dare to prosecute the case I wrote an account of it to the Levant Herald, published in Constantinople. This was translated into some of the Turkish papers, so that it met the eye of the Governor of the district, Hikmi Pasha. As Cook Bey is a prominent member of the Pasha's Court he concluded to investigate the case; so he sent for the Priest, but the Priest denied the whole thing, and the Pasha even administered an oath to him by making him kiss a cross which he made with his fingers! He also gave a written statement to the effect that the account in the Levant Herald is a lie. When asked by some of his friends why he had denied the beating, the Priest replied "The only way to get on with Cook Bey is not to oppose him. I live in his house and work his land. We are a family of twenty or twenty five souls. If I had not denied it, we should have been turned out of doors now, at the beginning of winter, the fields which we have sown would have been taken from us and we should have been ruined." What else could I do?" Is any further proof needed of the necessity of a reform — political and moral!

We are at the beginning of our winter's campaign. The prospect is hopeful. Pray for us.

Ever truly yours

congregation and the crops last summer were so poor that and the circumstances of the people are so reduced that they would not think of undertaking such an enterprise this year. It was a heavy burden for them, and the Lord has blessed them in the sacrifice which they made, much ~~more~~ than they expected. I hope that they will be able to put in a board floor this summer; and if the congregation increases much more, they will be obliged to build a gallery too. Would that the same degree of interest existed in all our field.

The snow has made such a blockade upon travel that we do not hear ~~much~~ from many of the distant outstations. I received a letter yesterday from the young man in Arabkir, who is supplying the pulpit in the Pastor's absence. He writes that my three weeks visit in Jan. did much good and that the condition of the church and congregation has not been so hopeful for several years. There is unusual interest too in some parts of this city, two of which I hope Mr Allen may have written you. Mrs Browne and Mrs Barnum are having very interesting meetings among Armenian women in this quarter of the city. The harvest truly is ripe, everywhere.

I have letters from you of Jan. 2. 11. & 30. We have at last had a general discussion of the question of a new building for the Female department of the College — Mr Browne & Miss Bush being absent at a village — and we are all agreed that the time for an hour, and this was the pleasantest meeting of all. It was generally difficult to stop it. One evening seven prayers were offered after I had risen to close the meeting offer the concluding prayer. In all our meetings there was no difficulty in having the time occupied. There was more difficulty for giving those who wished to pray to find the opportunity, although the prayers were very brief.

The interest in this village may, we suppose, be properly termed a revival, although there is not the deep solemnity nor the profound conviction of sin which we have been accustomed to see in American revivals. Conscience will naturally grow more tender and the unseen become more real with the progress of a true christian culture. Some forty or fifty persons entertain the hope that they have begun the new life, while others are pondering the question whether they can give up all for Christ. Almost every hour of the day was spent in conversation with the people in my room or at their homes. The Vartabed who lives in the Monastery near the village was stirred up to unwonted activity by seeing so many of his people attend our meetings. The accession to our Congregation will, I hope, be a permanent one. Some of us advised the people ~~last spring~~ not to try to build a new church last year, but to gather material and prepare to build this year, so that the burden need not all come at once. But it is fortunate that they did not take our advice, for the old chapel would not possibly accommodate two thirds of the present

Marsovan. March 18. 1882

My dear Dr Clark

I wrote to you last week an application in behalf of the Station for permission to build premises for the female department of the College. I now enclose a list of rooms, and am prepared to submit an estimate of the expense. The plan has not been definitely drawn out, but we propose a building which shall accommodate one hundred pupils, with separate school rooms for the Preparatory department & the College proper. A cistern has been added to the list which Miss Wright sent you the other day, and that will add considerably to the cost, but as all our water must come in skins from fountains at a distance, the cistern will be a matter of economy.

The estimated cost is two thousand two hundred and fifty Turkish lira, (2250), of which we have one hundred & twenty five (125) in hand, exclusive of any funds which the College Treasurer, Mr Tufts, may have on hand, leaving £ 2125. to be appropriated at Boston. This in American dollars is $9.900 the whole amount. Has $550 on hand here, leaving $9.350 to be raised in America. Mr Wheeler asks Mr Tufts, through you, to pay any money received by him for the building, to Mr Ward, so that the whole amount may come legitimately through the Treasury of the Board. Perhaps however the W. B. M. would be glad to undertake this work. In that case the money in Mr Tufts' hands should go to them. Mr W. has no notice of collections which are being made. We shall try to save something from the above amount, but we want to build well while we are about it.

has come to "arise & build". You know that I am the "conservative member", or more so, perhaps than any of the rest, & even I am convinced that the enterprise is an important one. All the ladies are very clear about it. A failure to build would greatly disappoint Misses Seymour, Wheeler & Wright, to say nothing of Mr & Mrs Wheeler. If Mr Wheeler can superintend the erection of the building, as he can, if it is put up now, it will save several hundred dollars in the expense. The present quarters are no longer adequate. They never were altogether suitable. Miss Wright will need to be located near the school, when she comes to assume the control, but that cannot be done without setting Misses Bush & Seymour adrift; and these rooms are too large for a single lady. I hoped to be able to send you a definite estimate today, but the plans are not matured and I will wait till next week. The amount will probably be something like nine or ten thousand dollars. Let us know, as soon as you can, please, whether we are authorized to build. Labor is cheap now, & the labor of getting out stone might begin at once. This application ought to have been made earlier, but we have been so scattered this winter that we have scarcely had a regular Station Meeting.

I had made my preparations to go to a village again today, but Mr W. urges me to relieve him of the preaching services here tomorrow. We are all pretty well. Mrs Allen & the girls will not be able to start till late in April, I think, on account of the roads.

I am not prepared to give an opinion in regard to the [illegible] [illegible]. Ever truly yours. H. N. Barnum

Harpoot. March 20. 1882

Dear Dr Clark.

Some three weeks ago I wrote to you in regard to the revival in Hulakegh. On Friday last we had a visit from half a dozen of the brethren of that village. They were full of joy, and they report the interest as continuing. There is not the deep solemnity which characterizes an American revival, nor the deep and pungent conviction of sin which is generally witnessed with you, but for the time, the thoughts of the people are largely devoted to spiritual things. These brethren said that in their walk of eight miles to the city they were accompanied by several Armenians, and that during the whole way they talked pleasantly of spiritual things alone, and twice they stopped by the way and had a little prayer meeting.

I had a letter this morning from the Pastor of the Hulakegh church complaining of a case of persecution. The daughter of a Protestant who has married into an Armenian family (we discourage all such marriages), is very desirous to come to meeting, but the family, although they promised before the marriage that she should be free to go as she ~~chooses~~ likes, now utterly decline to let her go. Last Sunday she came by stealth, and during the service her father-in-law came to the door of the church and created a good deal of disturbance with his loud cursing. When the young woman returned home she was severely beaten, and the old man tore up her Testa-

I have a letter from Pastor Sarkis of Choonkoosh in which he writes hopefully of the work, although he says that the people are poorer than ever, and that their poverty has even kept those who in the Summer go abroad to earn a living, from returning to their homes this Winter. Notwithstanding the absence of so many from the congregation, the church has been full the last few Sabbaths. The schools have helped to promote a general interest. There are three schools – two of which are taught by females, who have been educated here, and who have been there less than a year. These last were examined at the beginning of the year. The Pastor writes that about 250 women and 150 men were present. He says "The examination made a great impression upon the people, and even I was surprised at the progress which the pupils had made". The boys school was examined several weeks later and he says that more than a thousand persons were present, and that it was an occasion for great gratification.

Letters from Malatia ~~say that~~ report a continuance of the revival in a most encouraging way. I hope that Mr Browne will have written to you about it.

I think that we shall feel authorized by the letters which you have sent – that is, by what you have written – to begin work on the new building without waiting for a formal authorization.

Yours ever truly

W. C. Barnum

could not take the churches upon ourselves and attached them to make a vigorous and united effort. The last Sunday I spent there. I went expecting to inform them that we had voted the appointed the preacher to another place. But I found that during the week they had provided for their debt, and they had appointed a Committee who had given the preacher their personal obligations to pay him his salary month by month. They were also consulting measures to have him ordained as their pastor.

From Lyghis we had received no word for more than two months, on account of the shutting up of the roads by the snow, until this week. Last Fall we received communications from the Pastor & people several times saying that for two years they had been falling in arrears, and they could no longer carry their burden. This church had for several years been self-supporting, except a little aid in their school. Missionary visits were made there twice and full correspondence was also had with the people, but there seemed to be no alternative to the pastor's leaving. Letters just received from there, however, say that the arrears for the past two years have all been paid except the $20. aid which we had promised on condition of their payment, and that the salary is nearly made up to the close of this month. This is good news, for Pastor Hochalow is one of the best men in the field.

But will these other communities be able to continue in this way? I am confident that this is the Lord's work & that He will not suffer it to perish. Looking at it from the human lower side, there ment and trampled upon it. The chief men of the village then took the young woman to his house for protection till the next day. Being afraid to send her to her husband's house, she was sent to her own father's. Last night her husband's friends came in force and produced quite a riot. They even threatened the lives of the family, and the Pastor wrote that but for the interference of the neighbors blood would probably have been shed. Instead of presenting the case to the Government, I have today spoken to the Armenian Catholic Bishop, according to a long-standing arrangement between us, and he promises to do what is necessary in the premises.

The feature of our work which for some months has appeared to us the most [illegible] of discouragement has been the comparative failure of some of our three churches in the matter of self-support. The most conspicuous were [illegible] and [illegible]. We have frequently written about the poverty and [illegible] of the people, but all that we write falls far short of the reality. On the other hand we do not feel authorized to set aside the principles of self-support which have been carefully adopted by the [illegible] confirmed by the Board, especially in regard to churches. The church in Hoghi has been feeble ever since the death of its pastor, several years ago, and we have been constrained to help to sustain the preacher of late. Mr Browne was there a week ago last Sunday and found them thoroughly disheartened. They had fallen largely in arrears and declared themselves unable to pay as much now as they had done. Mr Browne explained to them that we

Harpoot. March 31. 1882

Rev. N. G. Clark D. D.

Dear Brother

I have been looking over the list of pupils in the College with reference to their support &c. and I send you a summary of the result.

Pupils in the Male Department.

Preparatory	57	
College Proper	53	110.

Of these

The Boarders are.	28	
Those who board out.	18	
Pupils	64	110.

Of the eighteen who board outside [illegible] are in a club. some in private families & others board

Of the twenty eight boarders.

Paying full charge are say 9 pupils 45 liras

" " in orders (£35) & cash, 15 " = each 40. "

" " only " (£20) 4. "

Total receipts. 55 liras in orders, & cash 85 li.

Female Department.

Preparatory.	75.	
College Proper	15	90.

Of these

The Boarders are	46.	
Day Pupils	44	90.

is much to make one's faith waver. Since I sat down to write this letter I have had a letter call from one of the principal brethren in Kighi. He says that since the late war with Russia, the Kighi district, which is near to Erzroom and therefore suffered more from the war than this region did, everybody appears to have been plunged into financial ruin. He mentioned to me the names of the leading Protestants, one after another, men who were formerly engaged in prosperous business, and said this man owes so much and that man owes so much, upon which they are paying interest while trade is prostrated, money is scarce and there are no signs of improvement. The preacher of Temran, in the same district, and his people write in the same strain. The preacher says that he knows of men who are paying forty per cent upon money borrowed to pay taxes, and it is only the better class who are able to borrow even at this rate. The common people are selling carpets & household utensils to raise money for taxes. The Kighi brother more than confirms this statement, for he says that he knows men who are paying sixty per cent. He even knows men who have borrowed money for taxes at the rate of fifteen per cent a month! My informant is a perfectly reliable man. One fourth per cent a day is not an uncommon rate now even here in this city. It sometimes seems as though the whole country is to be engulfed in one common ruin. I see no help but in God. May he speedily interpose!

Yours truly

H. N. Barnum

Observer

Harpoot. Turkey. April 7. 1882

The Mohammedan system is essentially a system of works. This contains four cardinal elements, viz. prayer five times a day, fasting during the sacred month, alms and the pilgrimage to Mecca. At Mecca there is a Sheikh by the name of Ahmet who is attracting a good deal of attention. He is a descendent, or at least of the family Koreish of Mohammed. The pilgrims who have recently returned from Mecca have brought with them a written address from this man to all Mohammedans, or rather through this man from the Prophet himself. He has sent out similar messages on two previous occasions. I have procured a copy of this last address. All these copies are made by hand, and so are liable to vary somewhat from the original, but the substance of the document is as follows.

After the usual expressions of adoration to God and the Prophet he says—I was sitting at the right hand of the Mihrab in the mosque of the holy city at midnight, alone, reading the glorious Koran. Suddenly on my right appeared the chief of the two worlds, the Apostle of God, may he have peace! He said to me, "Oh Sheikh Ahmet! do you know what I am suffering from my people?" I sprang up and said to him, saying "What is this?" The Apostle said "From one Friday night to the next Friday night seventy seven of them came to the other world, but only seven of them came in the faith. Oh Sheikh Ahmet! They have become rebels against God, they do not give alms, they do not show respect of persons, they lie, they do not shave the beard, they do not fear God, they talk with one another at the time of prayer, they neglect prayer &c.

Of the forty six Boarders.

Paying all.	8.	£40.
" part.	27	33.
" only notes.	11 (£26)	—

Total receipts. Notes 26 & cash. 73 liras.

From this you will see that all the aid to males & a part of that to females is in the form of a loan. This will not all be collected, but some of it – the most of it will, I think. Some of the graduates have already begun to pay up their notes. This money we propose to retain as a separate fund for loans to future members of the Male dep't., so that after a little we need not call upon the Board for any aid to this class of persons. The five liras does not quite cover the whole cost of the male boarding dep't. Messrs Wheeler & Browne have urged that the charge for board be raised, but I have argued that in the present financial distress it is better to wait a little & get the people up to the sum first, so as not to discourage them utterly. Perhaps I shall change my mind.

We have been making out our Estimates for 1883, subject to revision by the Annual Meeting. For the Male dep't. we ask aid for 30 pupils at an average of three liras, i.e. 90 liras, the same as the present year. For the Female dep't. we ask for 180 liras to aid 60 girls. This dep't. must be fostered more than the other, but the whole expenditure for the College is eminently wise, we think.

Very truly yours

H. N. Barnum

shall not drink from my cup [at the life-giving fountain]. They shall not share in my intercession and they shall not see the shadow of the throne of God. If they shall circulate it, they shall drink from my cup, and share in my intercession and sit in the shadow of the throne. Whoever does not believe this, my mandate, he is not the servant of God. He does not belong to my people, Heaven is forbidden to them and I will not intercede for them. This is no lie. If I lie, may my face be black with shame in both worlds. Let the people of Mohammed read this and show it to one another. Let not their women go abroad without permission." &c. &c.

This is again followed by imprecations upon those who do not circulate this document, and many rewards are promised to those who pay for copying it, these rewards vary according to the amount of money paid. These sums, however, are so very insignificant, varying from one tenth of a cent to one cent, that the promised blessings are very cheaply purchased. Their saving virtue however consists not in the amount of money paid but in the zeal displayed in circulating this message. The blessings include temporal peace and prosperity, the forgiveness of the neglect of prayer and fasting, a mediator at one's grave, the shutting of the doors of Hell and the opening of those of Heaven. Those who give the largest sum, one cent, shall have an angel, with seventy mouths commissioned to be his servant, and each mouth shall plead day and night in his behalf and shall utter prayers and praises which shall be passed to his credit. And he shall also see Mohammed in his dreams. The document closes with invocations to and thus. My own people, do not refrain from sin. I have twice sent out my mandates but they have not obeyed them. They have disgraced me before God's presence. God said to me, 'Oh Mohammed! Your people no longer fear me. They commit all sorts of sins. I would have smitten them in the face with their sins and changed them into some other form of creatures, but for your sake. I have accepted your intercession. My mercy has conquered my vengeance.' I cried out, 'Let me send out another mandate. If they listen, well. If not, they will be doomed.' Oh Sheikh Ahmed! Cause my mandate to reach my people. Let them repent. Let them perform [illegible]. For the end is near. In the year 1220 [It is now 1299 in the Moslem Calendar] they began to forsake good works; in 1230 there was a famine; in 1240 the women began to go the markets without permission; in 1250 there were murders and rapes in [illegible]; in 1273 there was an eclipse of the sun; in 1290 there was an earthquake, many other earthquakes, and hail like eggs, and many were killed; in 1295 the sun did not rise for three days (?!) but they did not repent and reform. In 1300 [It begins Nov. 12th next] Jesus, may he have peace! will descend from heaven and destroy Antichrist. Oh Sheikh Ahmed! let my people be prepared, let them forsake their evil ways and shun the wrath of God. Let them fast for three days. Oh Sheikh Ahmed! Cause this mandate to reach them. The time is short.'

I saw the blessed one and was filled with awe. I raised my head and opened my eyes and saw the Apostle of God, and he opened on this holy writing, [illegible] and he said 'Let this be passed from city to city, from village to village, and from house to house. If they do not circulate it, they

Harpoot, April 28. 1882

Rev. N. G. Clark D.D.

My dear Brother.

The day before yesterday — the 26th. Mrs Allen & the three girls — Annie A., Susie Wheeler & Emma started for America. Mr Allen goes with them to Const'ple. I need not tell you that we find this a severe trial — the sending of a child ~~[illegible]~~ out into the world, so far from home. I shall be obliged to ask for the usual allowance for missionary children to be given to Emma. I do not know the amount which the Board now gives. It will go toward her board, to Mrs James Bird of Auburndale. That will be Emma's home for the present.

Permission for the new building has been secured and Mr Wheeler has a large gang of men now at work fixing the ground, digging away the hill &c. Work is cheaper now than it will be by & by, & material — timber — is also cheaper. The part of the building is to be ready for occupancy in the Fall. It needs to be pushed now. We therefore felt warranted by what you had written, to begin at once, without waiting for a formal authorization.

A class of five students has come for theological study. We do not know what text-book to use for Church History, & we concluded to ask you to select a book. It will be easier for them to get it from the English, if the [illegible]. to Mohammed and to other Moslem saints by the Sheikh himself.

Mohammed prophesied that before the end of the world "Mehdi" shall come. He is to be of Mohammed's family and he is to set up a righteous government in Arabia. For a considerable time past it has been reported that the people of Arabia and others who speak the Arabic language regard this Sheikh Ahmet as the promised "Mehdi," and that they look to him to deliver them from the dominion of the Turks, whom they regard as a usurper of the Caliphate, and the Sheikh as the true Caliph. This feeling has led to various disturbances, so that the Turkish government has been obliged to reinforce its garrisons in that region during the last few months. The Turks do not hold this Sheikh in as high esteem as the Arabs, still they consider him a holy man. Among the common people particularly this paper produces quite an impression. Will they obey its injunctions and repent!

The coming of Christ is a universally accepted doctrine among the Mohammedans. The times are to wax worse & worse. He is to appear at Damascus, destroy Antichrist, Gog & Magog, establish the true faith and order, with peace and righteousness will reign for forty years. There is a general conviction that his coming will not be long delayed. He will establish the Moslem religion & bring to confusion the adherents of every other system. This system, like the Papacy, is a mighty delusion which holds in the deepest bondage the souls of many millions of our race. How long, O Lord! how long!

H. N. Barnum.

week – peremptory orders to stop the ringing of the bell, and also to close the school! Several bells are now ringing in this city & three in Magnesia itself, so that we had not anticipated any trouble from this new bell. The reason put forward for this order was that the present law requires that whenever a building is erected for a school the permission shall come from Constple. There has been a Protestant school in Magnesia most of the time for twenty five years, but the building was erected two years ago & the ordinary permission was granted by the Municipal Council, but the Pasha maintains that the Council had no right to grant the permission. This order was given during at the time of the Easter recess in the school. The whole Protestant Community was a good deal agitated over this matter, especially over the command to close the school. The Pasha was appealed to to allow the school to go on until permission should come from Constantinople, but he declined. After several conferences it was decided to ring the bell no more for the present, but to continue the school, unless it should be forcibly closed. This is the present status of the affair. City school continues. Now that the bell does not ring I presume that he will not interfere with the school. I have written an account of the case to Constple. The Pasha has recently said that he does not recognize the Protestants as a separate Community. He also says that the order to close the school came from Constple. He probably telegraphed about the bell being rung upon a building not built by a firman.

The new girls school building looks like the other houses. If the Turks learn that it is a school & not a dwelling house they will probably cause us trouble. The Govt. is growing very suspicious of Protestantism.

Yours respectfully

book is simpler than from Hamlin's Turkish. It is unfortunate that this book had not been published in Armenian instead of Turkish, or at least in simple Turkish. The Station directed me to ask you to kindly select some book which should seem to you fitted for this class of men, & to send a sample by Post. Fond's History is too voluminous, & that also embraces O. T. History. What is needed is a brief - somewhat brief ~~not~~ a clear, tersely comprehensive History of the Christian Church, in simple, plain language. These men have not had a collegiate training & they are not very well up in English, but there ought to be, I should suppose, somewhere a book that will serve the purpose.

We have for several years been conscious that the spirit of Mohammedanism is growing more & more intolerant. This has had a new illustration here within a few days in Mezereh, the village on the plain below us, where all the government offices are. The ~~[illegible]~~ houses in the village are a good deal scattered, so that a board pounded upon the roof, as is the custom in most places, ~~[illegible]~~ for calling the people to church, does not answer the purpose. For some time past the Protestants have been making a great effort to secure a bell, & at last they succeeded. It was suspended upon their school-house, which is also used for their meetings. But after it was rung a few times, they received from the Pasha an ord

Harpoot. June 3. 1882

My dear Dr Clark

I learn from Mr Wheeler that an Appropriation of $8.000. has been made for the new building — American & not "Missionary" dollars. but I have not seen your letter. He will write to you his objections to taking any of the College Endowment for the new building.

I wrote to you April 28. that our Pasha is watching us & that the Govt. might give us some trouble about the new building. I at once began to make friends of the Mammon of unrighteousness. by calling on the leading officials & other influential Turks. so as to be prepared for a storm if it shall come. When we saw it coming. we decided to appropriate the building to be a residence for a Missy. to be used until we shall be favored with a different administration — with a more friendly spirit — when we would get their formal permission to exchange places, that is to give the new to the School & the old to a family. The permission for the new Home Building was for a house for Mr Boyajian. It would probably take years to secure permission for a new school building here. though I believe that the men at the head of the present Administration are much more liberal than their predecessors. The Minister of Foreign Affairs visited us with Baker Pasha. & commended our educational work most warmly. & the Prime Minister was Governor General at Diarbekir & very friendly.

The Observer -

Harpoot. Turkey. July 27. 1882

In my morning walk today I passed a small field of wheat, attached to a garden, which the owner has been patiently harvesting for four days. In my boyhood I could easily have cut down the whole with a cradle, and bound it up in one day; but this man has not yet half finished his job. He gathers a few straws in his hand and cuts them off with a sickle, and when enough have been gathered to make a bundle, he lays down his sickle and binds them it. One of my associates, Mr Allen, imported a cradle several years ago, and I showed a man how to use it, but the farmers do not like it because it does not cut the straw quite so near to the ground as the sickle. There is little or no hay, so it is important to save all the straw. The use of the sickle, the stooping so low in the hot sun, is very hard work, aside from its slowness. A farmer takes his whole family into the field, and a man seldom undertakes the cultivation of the soil unless he has a large family. The work is so primitive and requires so many hands that unless there are several brothers, with wives and children to help, the business cannot be made profitable.

It is now the time of harvest. The yield of grain the present year, promises to be better than it has been for several years past. Almost the whole population, of every village, is now in the fields. Many of the people sleep in the fields, and they all begin their work with the first light of day, and continue it.

I have received several pressing letters from Constple. urging our removal there, & yesterday I recd a strong letter from Dr Hitchcock, written on the Danube, saying that he should urge the case at Boston.

Until Dr H's last letter I had not given the matter very serious thought. We do not want to leave Harpoot; I have a work equal to my capacity & am happy in it. Still I have now committed the matter to the Lord, & if he shall indicate that it is his will for us to go, we shall do so cheerfully. It is however a weighty question. The work here, my knowledge of Turkish, & my acquaintance with everybody, &c &c. — these are to be considered on the one hand. The necessities of Constple are beyond computation, but can I meet them? The brethren there have an exaggerated estimate of my ability to cope with the difficulties of that work, while I am not confident that I should receive from the majority of them anything more than a very passive sympathy. The proposition has been made for us to go for a year or two, if we did not feel like taking hold of the work permanently, but the "pull" there must be not only a "strong" one, & "altogether", but a "long" one. I should not have the slightest courage to undertake the work unless I feel that I have a distinct call from God. If he has a work for us there he will give the needed help. May he place the matter beyond doubt. I have said scarcely a word to my associates but Messrs A. & W. would oppose my leaving strongly. Dr B. has said to me that while he would regret my leaving, he thinks I cannot avoid giving the matter careful thought.

Yours very faithfully. H. N. Barnum

fork with several prongs, or with a wooden shovel. This of course, does not make it very clean. It must afterward be sifted by hand, and then carefully picked over, and finally, before sending it to the mill, it must be washed. The manner of harvesting and threshing fills it with little stones and dirt.

This business occupies a man with a large family nearly three months, while an American farmer, with one man to help him would accomplish the work in two or three weeks, with much less waste; and the grain would be clean. We have said not a little, about introducing American agricultural implements. The people are afraid that a plough that turns a furrow will bury the good soil and thus destroy their land! This objection could be overcome by a little experience; but the freight is no small item, and as there are no foundries here, when one of the castings should be worn out or broken, it could be replaced only from America. Another difficulty here is that the oxen are very small, and they could not easily draw an American plough, though the buffaloes might. For these reasons the old plough of the past ages, which simply scratches the surface of the ground, continues to be used.

Some eighteen years ago, Mr Allen imported from Lyons N.Y. a complete fanning mill, and a few sets of fanning mill irons, for a native carpenter. This experiment has proved to be a complete success. at that time. More than five hundred sets of irons have since been imported, and some sets have also been cast here, out of brass. They have now come into almost universal use, in all with occasional intermissions, until dark. The reaping and binding are done by the men and women indiscriminately, while the children glean the scattered heads.

There are no houses upon the farms, as in America, but all the farmers live in villages, nor are there any barns for gathering in the unthreshed grain. By the side of every village there are numerous "threshing floors," which are simply circular plots of ground, from twenty to forty feet in diameter, which have been made smooth and rolled, when wet, until they are hard. Each man loads his sheaves upon a two-wheeled ox cart, if he has one, [illegible] and carries them to his threshing-floor. More frequently, however, they are borne upon the backs of donkeys. After the harvest is gathered in, the grain is spread out upon the floor, a yoke of oxen is attached to the "threshing instrument having teeth," and the business of threshing is begun, which lasts several days, or weeks. This "instrument" is simply a sledge, made from two broad planks fastened together, and sharp pieces of flint, and sometimes pieces of iron, fastened in the bottom. A man or boy sits upon this and drives the oxen around, day after day, until the grain is threshed out, and the straw itself is ground up fine. We have often thought of introducing small threshing machines into the country, but the chief food of the domestic animals is this straw, and they will not eat it unless it is crushed — almost pulverized; chopping it finely will not answer.

After this operation is completed, it is gathered into a heap, and it is separated by throwing it up into the wind, with a wooden from the sea coast.

Things are not always to continue thus. The introduction of schools is waking up the young and making them discontented with their present condition. These are the beginnings of enterprise, the looking out and reaching after something better. The introduction of a pure christianity is also ~~perhaps~~ making men honest, and begetting confidence, and preparing them to organize companies for the introduction of great and useful industries. It is to be hoped that we shall some day have a Government that will so far understand that its own interests are bound up in those of the people, as to encourage and foster domestic enterprise. Among the western nations every year witnesses thousands of inventions, and the talk is all of progress but here, in the East, whole centuries pass without an invention. and for the last twenty years the "progress" in material things has been backwards. But this has been chiefly from political causes. Trade is declining. money is becoming scarcer. poverty and distress are on the increase. This process cannot continue much longer. it would seem. Better days are sure to come but just when, no one can tell.

H. N. Barnum

this region. A few cotton gins are also in use, but they are not popular, for they cut the fibre somewhat. There are signs of progress and improvement among the people, but they are not general, and they are not in the direction of machinery. Labor is performed very much after the manner of the immediate descendants of Noah in this very land. The same beasts of burden carry their loads over the same roads, which have seen neither pick-axe nor shovel.

Soon after I came here, I was impressed with the need of the country for machinery for the manufacture of cotton goods. The dress of the common people, both summer and winter, is almost exclusively cotton. Cotton is raised here. It is picked, cleaned and carded by hand. The spinning is done by the distaff to some extent, but more frequently by small, rude wheels, turned by women who sit on the ground as they spin. The looms are also rude, and the cloth is coarse. A part of the cotton — perhaps half of it — is sent to Europe, and after passing through various hands, it or some other cotton, comes back, some of it as thread to be woven here, and some as cloth. The whole process is expensive and wasteful — the very poorest economy. I wrote letters to Constantinople, to Germany, to England and America, inquiring whether machinery for working cotton in its different stages, & adapted to the present condition of the people, could be procured. But from all quarters I met with the response that the available machinery — parts of it — was too large for our methods of transportation. We have nothing superior to the backs of mules and camels, and we are four hundred miles

Xtn Union.

Harpoot. Turkey. July 28. 1882

The Annual Meeting of the Mission to Eastern Turkey was held here in June. The attendance was unusually large, and the meeting was unusually interesting. Our own Stations. Erzroom. Bitlis. Van and Mardin were all represented. and there were also representatives from the Central Turkey Mission. This Mission embraces the most of the ancient Pontus. Cappadocia, Armenia. Mesopotamia. Assyria and Babylonia. We are obliged to use several languages. In the Mardin field. which embraces the ancient Nineveh and Babylon. the prevailing language is Arabic; but in the rest of the Mission it is Turkish. although in the prosecution of the our work. the Armenian is principally used. About one fourth of the whole populat use the Koordish language.

During the past year there has been growth in all departments of the work. The opposition of former years, from the ecclesiastics and people. has almost entirely passed away. One of the most prominent obstacles now is the growing poverty of the people. Every year we have hoped that this distress has reached its extreme limit. but the wished ~~hoped~~ for change does not come.

A marked characteristic of the present time is the increased interest in education among the Armenians. They themselves acknowledge that it is largely due to the efforts of the American Missionaries. Our own Schools have an increased attendance. and the quality of the schools is also much his region. At for cotton going on [illegible]

[illegible]

transfer. to Germany, to England and America, requiring [illegible]

no machinery for working cotton in the different stages [illegible] better

present condition of the people, could be procured. but from the great

I [illegible] with the assurance that the available machinery parts of [illegible]

the hope for our methods of transportation. We have nothing [illegible]

the banks of [illegible] and are now four hundred miles the Central Government, in due form, it is quietly laid aside and forgotten, unless it is persistently followed up for a long time.

The Government, however, is anxious to improve the Turkish schools – the schools for Mohammedans. As a member of the Board of Education for this district I have had repeated occasion to notice this. The local Board does very little, but that little is only for Turkish schools, and the orders which come from Constantinople, urging that the schools be improved refer ~~only~~ especially to these. I am sorry to say, however, that there is, as yet, very little waking up among the Turks, in the matter of education.

In addition to the efforts made by ~~local societies~~ the Christian population themselves, throughout the country, there is quite a strong organization, with its centre in Constantinople, which has for its object the introduction of improved schools in different parts of the country. I am afraid however that this effort will be attended with more harm than good, for the teachers are said to have, for the most part, imbibed infidel sentiments in Constantinople.

The most conspicuous enterprise just now, aside from the Colleges which have been established by American ~~enterprise~~ effort, is that of a wealthy Armenian, Sanasarian by name, who lives in St Petersburg. It is said that he has set apart something like $240,000 to found an institution like a German Gymnasium. About two years improved. Almost every village has now one or more schools, and the prejudice against female education is rapidly giving way.

This new interest in education has attracted the attention of the Turkish Government. Some Armenian enthusiasts have very foolishly talked about "Independence", "Autonomy", &c. and this has excited the suspicion of the Government that the Armenians might be preparing to follow the example of the Bulgarians. Even if they were sufficiently educated to be able to govern themselves, it would be preposterous to think of self-government, for they do not constitute ~~more than~~ one third, perhaps not one fourth of the population. At any rate, the Government, while it does not openly oppose Christian schools, it quietly places obstacles in this way. Formerly, the permission for the erection of school houses was granted by the local authorities. Now, a special permission must come from Constantinople. The application for permission must be made through the local Government. They examine the site, the plan, listen to objections, see whether it has not Turkish neighbors, is not near a mosque, inquire into the cost, who pays the money &c. and finally the ~~necessary~~ requisite paper is drawn up. There are generally delays in affixing the necessary seals, which can be overcome only by bribes. After this document has gone to Constantinople it is generally returned on account of some informality, and another season of delay is experienced. After it is fairly before

Harpoot. July 29. 1882

Dear Dr Clark

Yours of Jun 7. came a few days ago, and the letter for Pastor Mardiros Zinganian I passed on to Egypt. although it is doubtful whether he will ever receive it. I have heard nothing from him in a long time.

You inquire about the permission for the new building — how it was secured. I think that I have already told you that we have taken Mr Allen's house & are putting up this building in connection with & in addition to it. The permit was secured in Mr A's name for an addition to his house. If the application had been made for a school building, it would have taken years, in the present attitude of the Govt — to secure permission. Mr A. has pushed the work as hard as he could & I have stood guard against outside interference. The roof is being put on now. & the building will soon be out of danger. I hope It must be used as a dwelling for a time but we shall be glad to give it up & only because [illegible] [illegible] My veracity is involved in that. It is a great. three-story affair. on the side-hill. & makes a great show. There is no building like it. in this part of the country.

[illegible]

An old Turkish friend. one of the Ulema. told me this week. that some time ago some of the chief Turks in the city sent him to look over the building quietly & report to them about it. They were rather put out with him for saying that there was nothing objectionable about it. for they were sure it was to serve ago he selected seven young Armenians and sent them to Germany to be educated. One or two have died. but the rest have returned, and have recently begun to lay the foundations of the new institution in Erzroom. One of these young men is from Harpoot. and being now on a visit to his friends here. I have just had an interview with him. The plan is. if permission can be secured. to erect buildings at a cost of $60.000 or $80.000. Meanwhile twenty five Armenian boys, ~~will be~~ chosen from different parts of the country. will be taken to Erzroom. and educated for ten years. wholly at the expense of M. Sanasarian. and some of these will afterward be sent to Europe to complete their education. The number of beneficiaries will afterward be increased. and others will be allowed to ~~have~~ enjoy the benefits of the institution at their own charges.

Great changes. political and social. must come in this country ere long. A truly christian education, an education built upon and springing from the gospel. will be the best preparation for it. There has been very little real progress ~~in~~ this country since the Flood, although there have been many changes. I believe that an era of true Progress is to dawn ere long. although from an Occidental stand-point it may seem to come on very slowly. Christians may help it forward greatly by their contributions and their prayers.

H. N. Barnum

To write – for the
Cong^t – or some other paper.

Harpoot, Turkey, July 31, 1882

There lies before me the *Watchman* of June 22. It contains two articles in regard to a so-called "Movement in Turkey" towards the sentiments of the Baptists. Having lived and labored among the Armenians for twenty-four years, I am prompted to state briefly what are the belief and practice of the Armenian church in regard to baptism.

In speaking of those Armenians in America, who have joined the Baptists, the *Watchman* says that they "have been led to this step by the agreement of the Baptist practice with the teaching of their ancient Version of the Scriptures, the great classic of the Armenian language, and also with the immemorial practice of their venerable church." And again: "they protest against the attempted reform against the Scriptures, as well as against their cherished traditions, in the matter of baptism."

1. The modern version of the Bible, made and circulated by the Missionaries of the American Board, uses exactly the same word for *baptize*, as the ancient version – *Mugurdel*. The original meaning of this word signifies nothing whatever respecting the form of the rite – whether by immersion, affusion or sprinkling.

2. By "immemorial practice" the Armenians are *Pedobaptists*. A child must, without fail, be baptized the eighth day. Baptism cleanses him from the taint of original sin, and

as an Armory & Barracks for the English! On the whole, the Turks have behaved wonderfully well. They ~~have~~ got up, a large petition to the authorities with a good many seals, when the building first commenced, but they were ashamed of it afterwards. An unreasonable Armenian neighbor has made us more trouble than all of the Turks.

The treatment which foreigners have rec^d. in Egypt is rather disquieting. It suggests to other low Moslems a mode of revenge — fire & sword — for supposed wrongs, or a mode ~~for~~ removing those who are distasteful to them.

We shall hope to hear in a couple of weeks, of the arrival of our Harpoot party in America.

Ten or twelve young men left here for America this week. Perhaps I had better give you the list of some of them. We have no objection to any person's going who is not running away from duty. When we have trained a man to help us work for the people, it is disheartening to have him slip out, just as he is prepared to do something. I have given letters to others & have advised them to go & learn a trade that shall be worth something to the country. The son of Pastor Asdoorian of Hooseinik has gone to learn the potter's trade, & I wish that he might fall into the hands of a christian potter who will teach him the secrets of the trade quickly, so that he may come back. That trade is much needed here.

Enfiajian writes to me that he is selling carpets in the Cong^l. House under your roof. Can't you help him to get on to a scientific course, so that he may get back here without wasting years in classical study? Geology & especially Mineralogy are much needed here.

Yours as ever. H. N. Barnum

Observer

5. In every important missionary enterprise, doubtless since the days of the Apostle Paul, there have been found discontented, disaffected ~~people~~ persons, who have been ready to be organized into a party "for a consideration". We greatly prize infant baptism. To us, it is a great privilege to dedicate our children to God formally, by this rite, in infancy, and we think that all Christians should enjoy this privilege. If we were to send out missionaries, there is probably not a Baptist church upon mission in all their missions which we could not divide upon this question. But with the greater, unevangelical would bring us, would it be wise? Would it be Christian? Would "the example of all the Reformers and of modern Baptist progress in America and Europe justify the movement"?

If the Armenians now in America, who propose to come to Turkey under the auspices of the Baptists, do come, ~~with good motives~~, they will find a number of evangelical churches struggling in the midst of great poverty and with many obstacles, to let their light shine and to evangelize the land. They can persuade some of their countrymen, to join them. Not one in a hundred of their adherents would be from the old Armenian Church, unless they will baptize their children. Would that those good Baptist friends, who are supporting Rev. Mr. Shishmanian at [illegible], might understand the actual state of the case there! When the "indigenous movement" which the Watchman professes to see among the Armenians, actually takes place, we will either ~~adapt~~ accommodate ourselves to it, or we will ask our Baptist-friends to come & direct it.

H. N. Barnum

until he is baptized he is regarded as "unclean": if a child dies unbaptized there is no funeral ceremony, and the body is not permitted in the burying-ground, but, like a cat or a dog, "it is generally put out of the way." I have never seen an Armenian who was not baptized in infancy.

3. The mode of infant baptism is by a threefold immersion. I have always understood, however, that the Armenians lay no attach no importance whatever to this form. They have made great complaint against the Missionaries in the matter of baptism. But it has always been because it was delayed, or because they would not baptize the children of those who were not members of some evangelical church. They have been in the habit of calling unbaptized Protestant children "Moslems," because they say that it is only by baptism that one can become a Christian. I have never heard a lisp of complaint because we do not immerse.

4. A good many ancient copies of the New Testament are found, with pictures representing the baptism of Christ by John. The uniform representation is definitely by affusion. They are represented as standing by the Jordan or in it, and John is pouring a handful of water on the Saviour's head. So too the ancient pictures which represent the baptism of the King of Armenia by St Gregory himself; represent it in precisely the same way. The Armenian who is most familiar with their ancient literature, of any man in this part of the country, and one of [illegible] told me today that he has never seen nor heard of a picture which represents adult baptism by immersion. These pictures are not decisive, of course, but they throw some doubt upon the "immemorial practice" of the church, and they show that the Armenians do not lay great stress upon the mode. They accept all kinds as genuine

[illegible]

Observer -

Harpoot. Turkey. Aug. 1. 1882

In April last I wrote respecting a Sheikh Ahmet Mussa, and a message which he had sent out to all Mohammedans — the message purporting to come from Mohammed himself. Very little is now said concerning this man, as the "Mehdi" or the forerunner of Christ at his second appearing. There is another man in the Soudan, who claims to be the real Mehdi, who is now attracting a good deal of attention. He has a large following. In a battle with the Egyptian soldiers in May, he was reported to have been killed, but the last Post from Constantinople brings the intelligence that, with 7000 soldiers, he has defeated the Egyptian army, with great loss.

I had a long call yesterday from an old Turkish friend, a member of the Ulema, or learned class. He is very communicative, and I can always learn from him a good deal of what the Turks think and say. The Mufti had sent him yesterday to learn the latest news from Egypt, and in the midst of the conversation he said: "The Mufti is inclined to think that this man, whom the papers call a false prophet, is the true Mehdi. He says that when he made his pilgrimage to Mecca, twenty five years ago, he was told by the wise men & dervishes of Mecca, that the Mehdi is in the Soudan. The Mehdi is more than 700 years old. When he becomes a hundred years old, God makes him young again. We are constantly looking for his appearance. For until he comes, from

Gog and Magog will swarm over the land, there being 999 of them to every resident. Some of them are pigmies, not more than eight inches in height and others are 150 feet tall and some are as tall as 300 ~~three hundred~~ feet. They will drink all the lakes and rivers dry, and the land ~~shall~~ be in distress on account of them. One benefit however will result from their [illegible] for Jesus shall secure their destruction, and as they do not possess the modern weapons, their bows and arrows will supply the people with fuel for forty years.

In this connection, my visitor mentioned another singular class of people, who are not described in any of our Ethnological Tables. They live near the place of the sun-rising. Every morning, at sun-rise, they go into the water, up to their necks, to protect themselves against the heat, and they also make a great din to drown, in part, the noise which the sun makes in rising. A physiological peculiarity of this people is the possession of ears so large that one serves them at night as a bed and the other as a cover. This appendage may be very convenient, under certain circumstances at night, but it can hardly be recommended as a permanent fixture, unless their possessors are people of leisure.

This is a specimen of the absurd notions which prevail among more [illegible] one hundred millions of our fellow men, a body, next to the Papacy, the l[illegible] and most compact in the world. The general expectation among them of a great change, near at hand, is a fact of great interest. May Jesus indeed appear to them, not as they imagine, but as a Prince of Peace and Saviour. A great crisis — political at least — appears to be near, ~~at least~~ to those who dwell in [illegible] Is it not the duty of christians to pray for them?

H. N. Barnum

will not appear. and according to our books. the time of his appearing must be near. We are looking for him in the year 1300 of our era. and that will begin in three and a half months."

He explained that the hundredth year is always an important one with the Mohammedans. that some one asked Mohammed when the end of the world should be, and he replied that it would not continue beyond the year 1500. that one of their books says that Christ will come ~~rather for~~ two hundred years before the end. so that Moslems are confidently expecting his coming during the next year. This ~~expectation~~ belief has been strengthened during the last few years by the wars. the famine. the disquiet and distress that have prevailed ~~during the past year~~. for all these are foretold as the precursors of the end.

In the midst of the conversation. my friend spoke of some of the events which are to attend Christ's coming. and among them the irruption of Gog and Magog upon the land. These are an ancient people who live far in the North, where behind some steep. inaccessible mountains. When Alexander the Great conquered this country. the people complained of the Gog and Magog. So the Conqueror had the valley between the two mountains filled with iron and rocks and brass. mixed with coal. The coal was then set on fire. and the whole mass was melted together and made an impassable barrier behind which this strange people have been confined. My friend said that after Jesus comes this barrier will be broken down. and the

Harpoot. Turkey. Feb. 12. 1883

Rev. A. C. Thompson D.D.

Dear Brother

Your favor of Dec. 16. was received two or three weeks ago. The same Post brought me a letter from Dr Laurie on the same general subject, to which I have not yet been able to reply. I will answer your questions in the order in which they are proposed.

1. "To what extent are the same complaints and the same demands made in Eastern as in Western Turkey".

The E. T. Mission contains but three stations besides Harpoot. The Mardin Station is wholly Arabic speaking & does not need to be considered. The disaffection which existed in Mardin city for a couple of years has been practically removed.

Erzroom Station has but one pastor & Van but two. Of the latter, one spent several years in America in rather close relations to Dr Van Lennep, but I have not seen him, & have heard but little respecting him since his return. The Protestant communities in that part of the country are comparatively small & isolated, and I do not think that there is any wide-spread or definite feeling of disaffection within the limits of those two stations. The Harpoot work is more fully developed & organized, & one would naturally look for complaints here, if they exist anywhere within this Mission. To what extent do they exist here?

Our personal relations are very cordial with most of

preachers & teachers of this field. I do not find any, besides the six whom I have named, who, so far as we know, find fault with us or our policy.

2. "Just how are these (complaints) formulated?"

A general form of statement employed by these persons named is: "The Missionaries are not in sympathy with us". The Arabkir pastor thinks that if we were in full sympathy with him we would have cordially endorsed his project for raising money in England & America, & have given him a warm letter of recommendation. That which was given was too mild. He even says, I hear, that we have opposed & hindered him in his attempt to raise money. The Hussenik pastor, when I asked him, a year or two ago, to tell me frankly wherein he thought we were at fault, said that he thought we might urge the people, more than we do, to take better care of their pastors & preachers. He thinks that we lay upon the people burdens too heavy for them to bear, & he objects to their aiding any enterprise outside of their own village. The Harpoot & Arabkir pastors were educated at Bebek. They have been much in Constple. & much in sympathy with the Byzantine union. They think that they, being natives of the country, know better than missionaries how the work ought to be conducted, & that there should be a more liberal use of money. Pastor Thomas told me in Oct. last that the work of the Board, in this country, was, in his opinion, sure to fail unless its policy was changed and more money given instead of less. He said that important enterprises, like church-building every class. So far as I know, not only Protestants but Armenians & even Turks feel kindly toward us as individuals. Among the members of the churches & congregations I know of no expressed or definite complaint against our policy, except the general one that the Board ought to strengthen the work which it has begun here, by giving more money & for a longer period than seems to be the policy indicated in the "Memorandum". This however has not assumed the form of a definite complaint.

Of the pastors, Pastor Marderos, of the church in this city — he is now absent in Constantinople for a few months — occasionally expresses, in rather mild terms, his dissent from our policy. His brother-in-law, Pastor Thomas of Diarbekir is openly in sympathy with the Bythinia Union, & his half-brother of Haini has an elementary misanthropy which makes him find fault with almost everybody, missionaries among the rest. The pastor of the church in Huseinik is the most outspoken of all in his complaints, & the most conspicuous for his want of sympathy with us. The pastor of the Geghi church is a native of Huseinik & has perhaps a little of the feeling of his own early pastor, but he does not exhibit to us anything unpleasant. The pastor of the Arabkir church has always expressed a cordial sympathy with us in our policy, but I have heard that he feels hurt because, when he left his people nearly two years ago to collect money, we declined to give him a strong letter of recommendation. As I look over the list of our more than one hundred co-laborers, the pastors,

4. "Is the spirit of disaffection upon the increase or otherwise?"

It appears to me to be decidedly less than it used to be, though I fear that the discussions which will be evoked by these investigations, with the affairs of the Bythinia Union, will increase it, at least for a time.

5. "How should & how can the difficulties be obviated in both the Western & Eastern Missions?"

You will see from what I have said that those in this Mission are not wide-spread or serious, & they would probably vanish if the matter were settled in the Western Mission. As to the latter, I have no plan to suggest. Without a genuine revival of religion, such as shall warm the hearts of the pastors & people, & lead them to work earnestly for souls, as their chief business, & to leave the administration of funds from America to the missionaries, I can see no hope of such an adjustment as shall prevent friction. The demand which is now so earnestly pressed, was originally made, I think, nearly twenty five years ago. I was then a member of the Cnople Station, having recently come to this country. One of the leading pastors told me, at that time, that they did not think the missionaries wise in their administration. Instead of opening a work in the interior cities & towns, they should concentrate upon the capital, build fine churches & schools, & leave the work in the interior till there was a strong work in the capital. Essentially the same idea prevails still. There is an element of truth in it; I think that Cnople should have been made an exception to our general policy; still the policy of our Board differs so widely from the ideas of our native brethren that I in Const'ple & other large cities should not be allowed to fail for the lack of money & that the best men should be secured for the ministry though it may require the payment of large salaries by the Board. His idea is, in short, that the work is suffering from a forlorn aspect which comes from the Board's too great economy. I sent to him a printed letter from Dr [illegible], hoping that he would give the Committee his views in full, but he expresses some doubt as to the benefit of writing at all, because he understands that the Board has formally determined to execute the policy set forth in the Memorandum.

3. As to the "origin or occasion" of these complaints. I think that they come from Const'ple. Not only have Pastors Merdiros & Thomas been much in Const'ple, but circulars, apparently intended to excite discontent, have been frequently sent out, & for several years Mr Minasian supported a paper in Const'ple which was evidently designed to be a medium for the expression of complaints against missionaries. If these influences had not come from Const'ple I do not think that there would have been any appreciable disaffection. I ought perhaps to say this however, that even the moderate degree of education & civilization which have been introduced have created wants which cannot be supplied by small salaries, and although the preacher's homes are better than were those of their fathers, they are still supplied with so much less than the homes of the missionaries that it produces a degree of discontent, although our homes are considerably below the American standard.

checked everywhere, & in many districts it would wholly cease. The theory of the Memorandum is a good one, as a whole, and it should be kept in mind, and the realization of it aimed at. But we all feel that it cannot be applied at present without serious disaster. There is nothing which we so much desire to see as the completion of the foreign missionary work in these fields. I long to go to the "regions beyond", but I cannot think it wise to imperil what has already been accomplished by over haste in withdrawing from the field, or even by withholding aid too suddenly.

The troubles which have arisen in the W. Mission seriously hinder the work in the whole land, even where there is no disaffection. A trouble in one quarter produces coldness — chills enthusiasm and spirituality — wherever it is known; this is a characteristic of the Armenian mind. I can see no real solution of these difficulties but in God. May He help us all to use the means and to cherish the spirit which shall be well-pleasing to Him and secure His intervention.

Very truly yours.

H. N. Barnum

do not believe that it is possible to harmonize them in practice. May the Lord help the Comtee. to find some practical solution to these grave difficulties.

6. "How soon & by what methods may the work of foreign Missn. on your field be expected to close?"

The close of our work seems to us a good deal further off than it did fifteen years ago. In the early days of the Evangelical Union, we hoped to be able in a few years to pass over all our work, with the exception of higher education, to the native brethren, with some grants in aid from the Board. But there appears to be very little prospect that the present generation, at least, will be prepared to assume any such responsibility. The best of ~~them~~ our pastors are easily discouraged. The majority of them show a lack of capacity & skill in the management of their own affairs even. Their worldly business, their churches & schools go on at a halting & irregular pace. Then too the political & financial condition of the country is so distressing that I am often surprised that the churches have held their ground as well as they have. Some of the churches which several years ago gave us gratifying hopes are now apparently in the throes of dissolution. To no one of us, at Harpoot, does any near prospect of closing up our share of the work; & I am sure that my brethren at the other stations, where the work is, as yet, little more than a beginning, will be less able to fix a probable date at which they hope to can regard their work as finished. If the Harpoot field were to be abandoned at once, many of these churches would live & grow, but the great work of evangelizing the masses would be seriously

Harpoot. Turkey. Feb. 15. 1883

Rev. T. Laurie D.D.

Dear Brother.

Your circular letter. dated Dec. 16. reached me two or three weeks ago. and I avail myself of the first opportunity to reply. Your Committee have in hand a very difficult problem. I wish that I might help to solve it. but I can hardly hope that anything which I can say will be of any special service. You inquire —

1. "The origin & present condition of the trouble. is it likely to pass away if treated judiciously."

When I came to this Country nearly twenty five years ago. I spent the first year at Cons'ple. In the autumn of that year. 1858. Dr Dwight one day brought to the Station meeting a petition from the Cons'ple pastors. requesting. as I now remember it; to be allowed to share with the missionaries in the administration of funds placed at their disposal. There may also have been a request to share in the responsibility of the general conduct of the work, but I do not remember. This, I think, was the first time that such a request was formally made. but the spirit which prompted it doubtless had an earlier existence. It was explained to the petitioners that this request was impracticable. but the demand has increased in intensity up to the present time. In the E. Turkey Mission. no such request has been formally made. though there have been intimations by two or three persons that as the money was given for the benefit of the churches. the churches had a right to help to decide in what way it shall be appropriated. So far as I know. the most intelligent of the laymen [illegible] quarters, attacked, will [illegible]

[illegible] fully in the throes of dissolution.

[illegible] any near prospect of doing of

our share of the work; [illegible] that my brethren at the other

Stations, where the work [illegible] little more than a begin-

ning, will [illegible] able to [illegible] a probable date at which they hope to regard

their work as finished. If the [illegible] field were to be abandoned

at once, many of these churches would live & grow, but the

great work of evangelizing the masses would be seriously its members to assume the responsibility of the complication ? throw about them; the degree of our moral & pecuniary aid to be regulated by free conference with them, & to be regarded by them as a temporary supplement to their endeavors. I am sorry to say however, that the people are so disheartened by their own poverty and oppression, & feel the burden of caring for their own work to be so heavy, that not much progress is made in this direction. Fifteen years ago our people were doing more of this kind of work than they are now.

4.° "The exodus of graduates of our Miss'y. Sem'y. & of pastors to other countries" &c.

Only a few of the graduates of our Sem'y. have gone to the United States. Giragos Hohannesian went from this field in '74, hoping to study. He was barely able to do little more than to support himself, & after five or six years he came back again. He is now in the ministry, but he is, I think, less efficient than before he went.

Hohannes Yeghigian went at the same time. He had been a helper for several years. He now lives in Worcester, Ms., & I am told that he leads an intemperate, irregular life.

Nicoghos Avedisian after serving for several years, chiefly in teaching, went to America, studied medicine, & is now on his return to practice his new profession.

Giragos Parseghian, pastor of a village church, went to Am. last summer, & is at work in a silk factory in or near New York. These are all the graduates of this Sem'y. who have gone from the Harpoot field.

regard the present plan as safer & better. They would sooner trust us to dispose of the money than the best men among themselves.

I know of no method by which these troubles can be remedied unless our native brethren can be persuaded to give up this demand, & devote themselves wholly to earnest & spiritual work; for I can conceive no mode of harmonizing their views with those of the Board & its representatives, & any attempt at coöperation in this line would be likely to produce increased friction. If the native brethren will give themselves heartily to the ministry of the word, & accept the money which comes to them through the Miss^s as merely incidental aid, this coldness & distrust may perhaps pass away. What a blessing it would be, if they would only remember that their share of the work is more important & more fundamental than ours, & give themselves wholly to it.

2. "The claims of the Arm^n brethren in connection with the disbursement of Miss^y funds."

This question will be sufficiently answered, doubtless, by those on the ground. So far as I understand it, they demand an equal voice with the Miss^s in the appropriation of funds.

3. "The methods & extent of mutual co-operation between you & others." The plan at Harpoot is to co-operate with the individual church, & not with the churches as a body. We try to persuade each community to take up some work outside of its own limits — as the care of one or more villages, & we aid them with our counsels & money. This seems to us to be the true theory — to regard every church as a leaven for its own neighborhood, & to persuade

6. "What is the prospect of the speedy completion of the foreign missionary work among the Armenians, & how is it to be brought about?"

An altogether false impression has gone abroad in regard to the "speedy completion" of this work, & we at this station have perhaps helped to foster it. Fifteen years ago we were looking hopefully forward to such an issue in our own field by the present time. But we have been so fully disappointed that we have now ceased to hope for it in our life time. Not a single man has developed the pluck & stamina & perseverance of a genuine leader. The pastors & people become easily disheartened, & when great difficulties arise they are ready to drop everything. At least, they are not ready to persevere in the face of serious obstacles. I have become convinced that genuine character does not develop in a single generation. Then too, the political & financial condition of the country have worked against us, & they have made the problem increasingly difficult year by year. This is the outlook in the Harpoot field, where we have more self-supporting churches, & where the work has more independent features than in almost any other part of the country. This being the case, the looking for a speedy completion of the missionary work among the Armenians is visionary. It should be remembered too, that they are but a small part of the population of the country, & that work was undertaken among them originally, with ultimate reference to the Turks; & the Koords are almost as numerous as the Turks. The policy set forth in the "Memorandum" is based upon the

From Bitlis, three who graduated at Harpoot have been to America. Isaac studied medicine & is now practicing as an Eclectic physician in Bitlis. Melcon is still in America. He has become an infidel, I believe, & a man of low character. Both these men were, for a time, missionary helpers. Avedis, after preaching for some years, went to Am. where he studied a few years more. He is now the pastor of a feeble church in a little village near Moosh. I know of no other graduates of this Sem.y who have been abroad. We think that those who are ed.d on the ground are better fitted for the general work here than those who are ed.d abroad.

5. "Does the feeling of caste exist among our Mis.s, & what has occasioned that imputation?"

It does, & the "imputation" is occasioned by the fact of its existence. Its existence is not owing to any want of love or sympathy, but to the nature of the case. There are noble men & women among these converts, especially among those who have been educated, but the scars & stains of centuries of oppression & semi-civilization & degradation are borne by all & cannot be ignored. In this sense & in no other does the feeling of caste exist. There is no home so poor that we do not enter it, no condition so low that we do not seek to relieve it, & this service is more cheerfully rendered by us than by the educated natives themselves. In fact the caste feeling is less conspicuously shown by the missionaries than by among the natives toward one another. You can make this matter intelligible to yourself by reflecting whether you would be willing that your son or your daughter should marry into even the best family in

Moosh.

Pastor Thomas Boyajian of Diarbekir, as he has been much in Constple. & I knew him to hold extreme views as to the unwisdom of the present missionary policy. In a letter received from him yesterday he says: "Dr Lewis had already sent me a circular requesting me to state my opinion about the question of the day. As I have now retired from the work [he has resigned his pastorate & has become British Vice Consul, although he preaches regularly] I am not desirous of saying anything. Indeed I do not see the necessity, since the Board is commencing to curtail its appropriations to the mission work, without which neither you nor the brethren can do much. If they had decided upon this course, what was the need of appointing a Committee?" By this I understand him to say that it was then a foregone conclusion that the Board is to carry out the policy of the Memorandum, which he considers destructive, but he considers it useless to remonstrate.

You request a letter from the station also. I have read this letter to the other members of the station & they accept this as expressing their own opinions.

We have prayed much & shall continue to pray that the Lord will guide your Comn. & help you to find a solution to these troubles, & especially that he may pour his Spirit out upon the land, upon miss.s & people, for we can hardly hope to see an end to these troubles & to see an impulse given to the work without a general revival of religion. May he hasten the glad day!

Yours very truly

H. N. Barnum

mistaken idea that the work among the Armenians — one & them in it, at least — is drawing to a close, & if the plan which it advocates is fully carried out, it will place this whole work in jeopardy.

7. "In the present aspect of the matter, would a deputation from this country be desirable?"

I am not very hopeful that the result aimed at by the Comee & the Board can be attained, in any way, but I think that without a deputation it will be sure to fail. The first requisite to a native of this country, in settling a controversy to which he is a party, is that he should have an opportunity to "have his say", to unburden his whole heart. They will not be satisfied by mere correspondence. In my judgment half the work will be done, if a deputation shall come & patiently sit & listen till those who complain of the Mission shall say all that they wish. Then too a brief examination upon the ground will be worth more to the Comee than any amount of correspondence, & their own impressions can be much more effectively communicated to both parties face to face. In effecting a reconciliation between parties, the mediator should be with them, & help them, in person, to adjust their difficulties.

In your letter to me were enclosed two letters addressed to natives. One of them I have given to Rev. [illegible] Khachadourian who is supplying the pulpit in this city, in the absence of the pastor in Cons'ple. He is holding daily meetings now, & is full of work, & says that he will not be able to reply at once. The other I sent to

Harpoot. Turkey. March 8. 1883.

R. T. Lewis D.D.

Dear Brother

I replied to your circular letter of Dec. 16, about three weeks ago. The last Post brings yours of Jan. 15, in which you ask three more questions.

1. I do not see how Pastor Thomas Boyajian reckons up an expense of $1400. for the Diarbekir church. The salaries in D. were as follows, in piastres. Pastor Thomas 6,000. Pastor Hagop 4,000. the High School Teacher 3,000. The Common School teacher, boys' 3,000. the Female Teacher 750. or a total of 15750 ps. about equal to say $600. I am bold to say that for the "two pastors & three schools" the church never had an "annual expense of $1400." The year they built their church they probably spent considerably more than 1400. but I do not imagine that they have ever had $1000 current expenses. I cannot think that Pastor T. would misrepresent. He may have given the sum in piastres & the mistake have been made in changing to dollars.

Three years ago Pastor T. went to England with his family. His wife is an English lady. He returned to Constple & after an absence of about twenty months he came back to Diarbekir. I do not think that his people expected to pay his salary in his absence. Before he left, he committed the pulpit to a man who was ordained as his assistant about eleven years ago, but who was very objectionable to a respectable minority of the people, & who had resigned & was engaged in business in Diarbekir. Before Pastor T. returned the church got into a great quarrel about this second pastor, so that on one or two occasions the police interfered. The disaffected party expected Pastor T. to dismiss him on his return, but as he did not the quarrel continued, & a good many of the

You very naturally ask why one who, according to his own showing, is so useful & works so cheaply, is not in this country at work for his people, instead of being in America. He spent several years in America previous to this present time. When he returned here he brought merchandise, pistols among the rest, & these are contraband. His boxes were marked with Mr. *Wheeler's* name, & as each Missionary is allowed a certain amount free of duty, his goods passed without duty. I have been told that the Custom House officials learned afterward that there were pistols, & that they belonged to the Missy. At any rate, since that time they turn our boxes upside down. Boyajian appeared to have a good deal of zeal, & he is energetic, & we employed him for a year to visit the outstations, to give them some idea of the American churches, & of their views of the work. He professed to be in full sympathy with us in our endeavors to make the work here self-supporting. For a time he was quite popular, but we soon began to hear complaints about him from all quarters, till finally we were glad when his year was up & his connection with us ceased. The Diarbekir pastors both attribute the quarrel in that congregation to him, though the seeds of it were already there. He is head-strong, [illegible], has a violent temper, & not a few say that he did much more harm than good. One of Pastor Thomas's chief charges against us, in a long conversation which I had with him in Oct., was the employment of this man. He was offended with a prominent Turk while he was in our house & he urged me to get satisfaction, & he used this argument: "If I don't get satisfaction I will hire a Kurd to kill him, if I have to go to hell for it." But enough.

You speak of "groping the way to the light." I hope that you will find some light [illegible] *more* than this part of the investigation brings.

Faithfully yours,

H. N. Barnum

case in this country when there is a quarrel. the people decline to pay their spiritual taxes. The church numbers about 200 members. There is but one place of worship. An active pastor can easily discharge the duties of that pastorate. for neither of these pastors ~~go~~ mix much among the people. Soon after Pastor L's return to D. he received the appointment of English Vice Consul. & the real secret of the resignation of his pastorate I think is this. He preaches however on Sunday. but he told the people that he should assume no other responsibility.

We have not received from D. the report for 1882. For '81 they reported as Contributions. for Pastor's Sal. P780. Education 240. & Current Expenses 120. Total P1040. If the D. Community were united and earnest they could easily support their schools & even two pastors [illegible].

2. So far as I know. Messrs Boyajian. Mangasarian. & all other pastors who have gone to the United States have not been dismissed. That is to say, those whom I have mentioned and others were not dismissed. & I know of none who was dismissed at the time of leaving.

3. You inquire about H. Boyajian. Mr Allen has answered your question in part. As we know from a letter which he wrote from here to America that he referred to the [illegible] Mrs Allen was not on an ordinary tour but was on her return from the sea coast when Mr Allen fell in with Mr Brown & concluded to let Mrs A. come home alone, & to accompany Mr B. to Van to attend the Annual Meeting. So of course Mrs A. had more baggage than she would have had on an ordinary tour. You have seen enough of Turkey to know that a lady could not travel without a second bedding. but no missionary, male or female, alone or together, ever spent anything like £24 in two weeks. Our Touring appropriation for the whole year, for the whole Station has generally been, Station £.T. 120. & we have seldom, if ever, expended that amount.

Harpoot. March 10. 1883

Rev. N. G. Clark D.D.

My dear Brother

I think that my last letters to you were written from Malatia & Arabkir, the last of Jan. I have received but not acknowledged Dr. Alden's of Nov. 16. with the Appropriations for 1883. Yours & the others of Dec. 28. in regard to Conference with the native pastors in the making out of Estimates. & that of Jan. 3. in regard to Miss Wright's house.

We always manage to keep within our Appropriations, & shall do so this year, though the cutting off of 9.000 from the Boarding department was cutting pretty deep. We shall take fewer pupils, especially from the poorer classes.

Mr Allen & Mr Wheeler have given their views at length to Dr Thompson, in letters which you will probably see, with regard to a general meeting in the preparation of our Estimates, so it is unnecessary for me to enlarge upon the same topic. We consult with the individual church & pastor in regard to their special wants, & we think this much better than to call in neighboring pastors to do the same. A general meeting would be hard to control, & would do more harm than good. For we have seen the effect of introducing financial matters into the meetings of the Union. The Harpoot Evangelical Union is dead, & everybody acknowledges that it was this which killed it.

I hope that the ladies will raise the money for Miss Wright's house. I have said nothing to her about it, but I am on the lookout for a house for her. It is not easy to find a good lady's house. Some are very kind to suggest that I rent half to supply the place of my house. but I do not want it. Mr Browne also has a good house in

securing of a man as a missionary. with ultimate reference to his taking Mr Wheeler's place. but from what we know of Parsons. he is not the man for us. At one time it seemed doubtful if [illegible] would remain in Marsovan. & we invited him to come here. but now he seems inclined to remain there. though I think that his inclination would be to come here. What would you think of it?

Neither do we think favorably of your proposition to call the new building Stone Hall. The money from the Stone Estate went into the endowment & not into the building.

No further steps have been taken to secure permission for the erection of the newly completed building. Such permission must come from Const'ple & they would be sure to decline to give it. Mr Allen has given up his house. which is a part of the Female Department premises, as now arranged. & he & Miss Wright have taken rooms in the new part. The school proper will not go into the new rooms till some future day. we don't know when. We as yet have no trouble with the authorities.

The new School Board. presided over by a man sent on purpose from Const'ple. with an Inspector of Schools. also from Const'ple. made official inquiry. some time since. about these schools, not the building whether they have received formal permission from the Govt., what is taught. who are the teachers. what books are used & whether he has a diploma from the Govt. Before replying. I had a long interview with the President of the Board. & he assured me that their object was simply to conform to the law. & that as our schools are older than the law there would be no trouble. As I replied to this communication in Mr Wheeler's name. I asked for the necessary authorization for the two departments of the College & for the teachers. I hope that these will be granted without reference to Const'ple. There was another communication in regard to the press. I told the

Jan. He died from tetanus.

It has been suggested to me from the Western Mission to join them in protesting against the great reduction which has been made in their Estimates for the current year. But I can hardly think it necessary. I am persuaded that we have all been much mistaken in supposing that we were getting along toward the end of the Evangelizing work among the Armenians. The end seems to me a good deal further off than it did fifteen years ago, even in our own field, & in many other fields it looks as though a fair beginning had not yet been made. To treat the work, at this stage, as though nearly completed, is to run the risk of losing what has been gained. What with the reduction of Estimates & the "Controversy", the Turkey Missions are likely to give you full employment this year. A Deputation ought to come to Turkey this year, & you with it.

I have had a letter from Dr Thompson & two from Mr Loomis in regard to the "Controversy". In his second letter Dr T. asks about a "two weeks' tour of a Missionary lady, [illegible] cost £2 in which she held only one half hour prayer meeting" of [illegible] employed and many others. I wrote to you in regard to this July 20. 1881. It is a slanderous lie.

In a letter to Mr Wheeler, dated Jan. 11, you ask whether we would like to secure Mr Frank Parsons as teacher in the College. The endowment is based upon the plan of having only one American — the President. Three native teachers can be employed for what an American would require, & I have seen few Am. teachers who are more thorough & wide-awake than our teachers in the College. I have never seen better teaching in the higher Mathematics, the teacher using no text-book in recitation time. We therefore feel obliged to decline the offer to send Mr Parsons here. We do however bear in mind the

3. You say that the Trustees of the College have appropriated $425. toward defraying the expenses of Miss Lucia Wheeler. Art. III. of the Constitution of the College says that the Pres. of the College shall be a Miss. of the Board & that he "shall not by accepting this office lose his character & rights as a Missionary". Mr Wheeler made the same application for his daughter that I did for Emma, & rec'd the same permission; why should the Board pay the bills of Emma Barnum & not pay those of Lucia Wheeler? Pres. Trowbridge sent some of his children to Paris & America last year. Are any of these bills charged to Central College? Or does the fact that the Prudential Com. is relieved from the payment of Mr Wheeler's salary make them unwilling to pay anything for his daughter? Mr W's salary is not sufficient to assume this bill as a personal matter, but I have heard him & Mrs W. say that the Endowment was for strictly college uses — to pay for instruction in the College, & they can never consent to allow any of the avails of this fund to be applied in the way proposed, but that they will practice a rigid economy & pay the money themselves. I am sure that this action of the Mis Board & of the Trustees was taken without due consideration, & I trust that this mention of it will be sufficient to secure its revision.

I intended to speak of some other matters, but have not the time or strength today. I left Miss Bush in Egin, in Jan. & went for her again after five weeks. We reached home last week. We had no thought of such an arrangement when we went to Egin, but there was so much interest among the women during the Week of Prayer, that Providence clearly said to Miss B., Stay. Egin is ninety miles away, & it is no small matter to make the journey three times in winter, but the Lord gave me special help. I have been unusually well this winter, though I am not quite right this week. This is nothing serious however.

Faithfully yours.

H. N. Barnum

President of the Board that I would reply to that communication when the other matter was disposed of. & that I would stop the issue of the said &c. He said "I am tired". As Mr. B. is doing of work that was preparatory preparatory to being expressed permission to go on. Permission for the press can come only from Consple.

In your letter to Mr Wheeler of Jan. 22. & to Mr Wheeler there are several things to which I have offered to call your attention.

1. You speak of the desirability of a "financial statement" that shall show what has been received from various sources. & what expended by the College. We have nothing from you but some Estimates &c. The accounts are faithfully rendered to the Treasurer & the Treasurer is a member of the Board of Trustees. & he will doubtless be willing to show the acc's whenever called for. If in any part fuller explanations are needed, let us know. The money paid for board of pupils has nothing to do with the College Treas.. That is rec.d from the Prudential Com.ee. & the acc. is sent to the Board.

2. You say "I am somewhat surprised at the large number of teachers" &c. You suggest a "thorough system of classification" &c. You should remember that there is a Male & a Female dept. in the College & each dept. has not only a College but a preparatory school. & each has about ten grades of classes. The female teachers are also pupils & so are some of the male teachers. The latter also aid in the instruction of the Theological class & they give lessons to the young ladies, for which service the Board pays the College nothing. Every one of them is also pursuing some study in his own department & so that he need not go to America to fit himself to teach here. These teachers are a strong body of men. Then too, not all of them will remain here, & we must have an extra man or two for an emergency. I suppose you already know that (not a little of the instruction in the Female dept. is given by male teachers.)

Harpoot. March 14. 1883

Rev. N. G. Clark D.D.

My dear Brother

In the latter part of Dec. I wrote to you from Malatia, where I had gone with Miss Bush. The revival of one year ago had borne substantial fruit, & the prospect for the coming months was very hopeful. About the time of our visit, the Pastor had been persuaded by some of the leading Armenians & the Protestants, with the tacit assent of the Bishop, to marry an Armenian couple. The girl, four years ago, while a mere child, had been married by force, & while screaming & protesting against it, to a boy, who was also very young. The case was subjected to protracted litigation, and although no formal decision was reached the girl utterly refused to recognize the boy as her husband, & the public generally did not recognize the marriage as valid. The girl became engaged during the past Autumn, to a young Armenian, & they applied to the Bishop for the usual marriage license; but as his own people had for several years quarreled about it, he did not like to take any responsibility. So they applied to the Protestants. The latter saw the Bishop & other leading Armenians, & no one raised any objection, but many persons said it would be a favor to them to have the case finally settled in such a way. After waiting for six weeks, the Pastor finally, rather against his own judgment, yielded to their request, & united the couple in marriage in the church, in the presence of a large Congregation. After the thing was done, two or three bitter opposers of the Protestants, men who had no interest in the case, except to accomplish their [illegible] ends, stirred up the common people by saying that the Protestants had annulled an Armenian marriage, & had given a woman, whose husband was still living, to another man. This is not an

to teach in the Aintab College; but there is a young physician, who is a graduate of the Medical department at Aintab, a teacher of the High School, who is a graduate of the Collegiate department at Aintab, & also a graduate of an [illegible] College who is engaged in business, all living now in Egin. These three young men are earnest christians, and they have consented, for the present, to supply the pulpit in turn; & they do it very acceptably. The congregation in Egin is small — ranging from 60 to 80, perhaps — but it is composed of good material; as good as any congregation in this part of the country.

We reached Egin on Thursday, Jan 4th. We found the church in rather a cold state. Daily meetings were at once commenced & continued during the Week of Prayer — morning meetings in the chapel, & in the evening in some large private house; where the men & women could meet apart. These meetings increased in interest, but the interest was especially marked among the women. I believe that Miss Bush has written to the ladies of the W. B. M. some account of her work among the women, so it will not be necessary to repeat. After the Week of Prayer was over, it became necessary for me to return home, & Miss Bush was to have accompanied me. We had staid as long as we had planned to do, but the interest among the women was such that Miss Bush decided that it was her duty to remain. Egin is a city of perhaps 10.000 inhabitants, situated in a gorge of the Anti Taurus Mts. where the West branch of the Euphrates breaks through them. It gives one a lonely feeling to be shut in, upon every side by high mountains; & for a lady to remain in such a place, in the winter, alone & one hundred miles from home, requires no little heroism. But this sister was equal to it. The people were exceedingly kind & hospitable & helpful, & she did a good work, as was ~~apparent~~ evident when I returned for her after thirty eight days. I received seven women infrequent thing for the Armenians to do; to separate persons who are legally married, without the form of a divorce, as they have no such form, & marry them to other parties. After two or three weeks, formal complaint was made to the local authorities against the Pastor, & the affair grew to such dimensions, the Armenians threatening such violence, & over-awing the authorities, that they did not venture to attempt to settle the case themselves, but referred it to Constantinople. The Protestants felt that the attempt would be made to punish their Pastor by banishment, & even to shut up their chapel. So every effort has been made to defend themselves, & this has been all-absorbing, so that so far as now appears the winter has been utterly barren of spiritual fruit. Our brethren have spent, simply in telegraphing, $120; & the case is not settled yet.

From Malatia we went to Arabkir. The High School, taught by a graduate of the last class in the College, was prospering finely, & giving good satisfaction. The girls school also, with one of the best girls in the Female department of the College as teacher, was doing well, although the teacher had been there but a few weeks. The Pastor of the Arabkir church has been absent nearly two years, to collect money, & the pulpit is supplied by members of the church. The congregation is large, but as would be expected, without systematic effort in the pulpit-supply, there is very little spiritual life & activity.

We remained in Arabkir but six days, but while we were there daily meetings were held in the chapel, & Miss Bush held several meetings with the women, besides faithfully visiting ~~from house to house~~ them at their homes. I had spent nearly three weeks there, the previous winter, including the Week of Prayer, & we wished to be in Egin during the Week of Prayer for the present year. The Pastor of the Egin church is also absent. He left his people to do the work which needs to be done. Building in Egin is very expensive. A liberal investment, sufficient to put this community upon its feet, would be very profitable, & would give the work a great impulse, in what I regard as one of our most hopeful fields; but with diminished appropriations, we do not feel authorized to give them any encouragement to hope for any very substantial aid. The people of this place look a good deal to appearances, & although a good many men – perhaps the majority – are pretty well convinced of the truth, they are not ready to connect themselves to an enterprise that has a forlorn aspect. There must be, if not show, at least the appearance of thrift & permanence.

There has been more interest in Choonkoosh this winter, than in any other part of the field. Mr Browne & Miss Seymour spent something more than three weeks there, including the Week of Prayer. While they were there, the awakening was of the nature of a revival. The mountain roads have been blocked up with snow, so that only one letter has been received since they left. In that the Pastor said that the church was full on the Sabbath, that daily meetings were being held & the good work was going on.

As I look over the field, as a whole, the general prospect is not very inspiring. In a few places there is growth. In a few the poverty of the people has reached such a degree that the people have become disheartened, & are laying down their burdens; & a process of disintegration has begun. As a whole, the work appears to be at a stand-still. Perhaps I might even say that there is retrogression. The fact that appropriations are reduced; that the Board is proposing gradually to withdraw its aid, & leave the completion of the evangelical work in Turkey to the churches already to the church. Some of these had indulged a hope for a good while, but they had not come out into the full light. There are others, men & women, who will join at some future time, & much seed was also sowed, whose fruit does not now appear, but which, with the blessing of God, will appear at some not distant day.

The Armenians of Egin are among the sharpest and most enterprising of their race. There is so little to support a population in that vicinity that they are compelled to go abroad to earn a living. They are worldly-minded, and I am sorry to say that infidelity is beginning to find a foothold among them. Before the war there was a good deal of wealth in the place. In addition to their real estate — and some of their houses are very fine — the available Capital of the city was estimated to be over four millions of dollars. One half of this sum was lost by the depreciation of the Turkish bonds, in which the people of this place had invested largely, & by the cancelling of the paper money. These losses have so totally paralyzed trade, that only a small part of the Capital that was not lost is available for business. So that here, as everywhere else, the universal complaint is of hard times, poverty & distress.

Egin itself is surrounded by villages, of essentially the same character as the town itself, so that in some respects it is a very interesting & hopeful field. They need an active, able pastor, & they are very earnest to secure a first class female teacher, to labor for the women, as well as to teach a school for girls. They also need to spend a good deal of money for buildings — the only accommodations which they have for church & schools & parsonage is an old dwelling house. These brethren are generous, & they conduct their affairs in a business-like way that is quite uncommon in this country, but they are unable, without a good deal of help.

The Independent.

Harpoot. Turkey. March 16. 1883

It will be fifty two years, the 9th of June, since Dr Goodell, the first missionary to the Armenians, arrived in Constantinople. A half century of missionary labor for a people is a very long period, and ought to show great results. Partly by the length of time consumed by these efforts, and partly by what has actually been accomplished, the impression prevails very extensively among the churches at home, and even at the Rooms of the A.B.C.F.M. that the time for closing the foreign missionary work in Turkey is near at hand; and steps are being taken looking to that end. Under this impression the churches are allowing their contributions to fall behind, and the Board is cutting down our appropriations. This is very well if the work has reached a nearly independent stage, but a premature withdrawal may even place in jeopardy what has already been done. There are several considerations which may help to throw light upon this question.

1. The work begun among the Armenians had ultimate and special reference to the Mohammedans who, including the Koords, constitute probably five eighths of the population. The Scriptures have been published and distributed among them, but as to any definite evangelical work among them, not a beginning has yet been made.

2. The Armenians have been, for centuries, a subject race. There are noble men among them, and occasionally an official document speaks about the equality of all Ottoman subjects, but the Turk regards himself as greatly superior to his Christian neighbor, however intelligent, and only a few Armenians venture to place themselves upon a political or social equality with the Mohammedan.

3. The Gospel has done a great work for the Armenians. It has freed, many, perhaps the majority, of the adherents of the old church from their superstitious beliefs if not from the practice of meaningless rites. It has awakened a desire

planted, does not have the effect to stimulate these churches to new effort, but quite the reverse. This is not wholly due to their poverty but to a decline of spiritual life, which is seen here as well as at home. Is it not natural to expect that the spiritual pulse among the missions will beat very in essential harmony with that of the churches which sustain those missions? The missionary work is a work of faith, & according to the faith, & prayers & zeal of the churches will be the progress. Slackness in giving implies a lack of interest, & that means little praying, & that again a small measure of the divine blessing.

How much we need the influences of the Holy Spirit in all these fields! How great is the need, too, at home! The disciples ~~Apostles~~ preached Christ himself preached — the most searching truths, but they made comparatively little impression. More souls were gathered in on that one day of Pentecost than by the years of faithful preaching which preceded it. How can this blessing be secured? Are there some mistakes in our methods, on account of which the blessing is withheld? Are there agencies & means which we might use, but do not, which would secure the divine co-operation? Are not these questions worthy to engage the careful & prayerful consideration of all Christians, for "Except the Lord build the house, they labor in vain that build it."

I wrote to you last week in regard to College matters. Since then I have rec'd. yours of Jan. 30. I am glad for the success in Egypt, but the tendency is decidedly in the other direction here.

Mr Brown has a little boy, a month old. He has been kept at home since his return from Chunkush two months ago, but Miss B. has been among the villages, & he & Miss C. started out together yesterday. Mrs. B. intended to go with them, but she is not quite free from a cold contracted since her return from Egin. I am planning to write letters [illegible] in regard to the proposed closing of the Mis.n work in Turkey.

Yours ever, H. N. Barnum

The growth of Protestantism of late years has been very slow. In most places the work appears to be at a stand-still. But notwithstanding the decreasing ability of the people to pay, we have endeavored, from year to year, to make them bear more and more of the burden of supporting their own institutions. Some of them are dropping these burdens entirely, and say that they can no longer support their preachers and teachers, to say nothing of undertaking work for other communities. Twelve or fifteen years ago the churches in this field were very active in laboring for others. Every church had its field of labor beyond its own bounds. But now nearly all such efforts have ceased. The struggle now is for self-preservation; and until the churches are invested with a new energy, there is no hope that they will make any essential inroads upon the great masses of the unevangelized about them. They have become disheartened, and the proposed plan to leave the work upon them is depressing them still more. All this gives to the work a forlorn aspect which is not fitted to attract men. The sight of poor communities, struggling under a heavy load, does not allure those who are without, & who are not aroused to a sense of personal needs.

There are other considerations, which I will not take the space to name, but which have produced in me the firm conviction that this is not the time to talk about "closing of the foreign missionary work among the Armenians", but rather to endeavor to give the work a needed impulse by increased effort & appropriations. Especially do all missionaries feel the pressing need for earnest united prayer by all God's people for an outpouring of the Holy Spirit, & for a genuine revival throughout the land. Much seed has been sown but it waits for the divine showers. When they come there will be a great harvest. The churches will then be strengthened, & they will be put upon such a vantage ground as shall enable them to carry forward, to a triumphant conclusion, the evangelical work which the missionaries have so hopefully begun.

H. N. Barnum

for education, and a small beginning has been made looking toward the grand establishment of schools, aside from distinctively Protestant schools. Even a few schools for girls have been opened. The work of evangelization, even among the Armenians, is only just begun. Their number is estimated at from three to four million souls. Of these, not more than thirty thousand—say one in a hundred— are identified with Protestantism. The Evangelical Armenians are largely from the poorer and uninfluential classes. They are just coming into the light. The churches are made up chiefly of ignorant men and women, who are learning slowly, and slowly acquiring experience, but who, like those gathered by the Apostles, are easily shaken and soon become discouraged. They have not yet risen to a position to command, to compel respect, though there is progress in that direction. Character is not the growth of a single generation. The Gospel has brought forward ~~developed~~ some men of high character noble principles and intelligence and worthy of the highest respect, but the strains and scars of centuries of oppression are printed in their best men, and, so far as I know, not a single man has developed the pluck and courage and perseverance which fit him to be a genuine leader. Then too, the weakening of superstition and the spread of intelligence are having the same effect among the adherents of the old Church which they have generally had among Papists, to draw them toward infidelity, and thus place them farther from the Gospel than they were before. This is the great danger of the Armenians now. The tide is setting much more strongly in that direction at present than toward spiritual religion, and the Protestants are not strong enough to stem it.

4. The Protestant Communities are poor, and are continually growing poorer. The same is true of all classes of the people. Business is prostrate. The Government does not foster industries but it grasps of all the money it can to supply its own present needs, regardless of its effect upon the people

Harpoot. July 17. 1883

My Dear Dr Clark

Yours of June 18. from Lucerne. is recd. with thanks. Mr Browne has also recd. a letter from you with a date two days later. I rejoice that you had so good a time in Austria. Hope that you are laying in a large stock of strength. and that you are not hurrying away from Switzerland.

Mr Andrus & I came with Mr Perry to Kara Hissar. We arrived there on Thursday & staid till Monday. The Government is making no opposition at present. We called on the Governor, and as he made no reference to past orders, we did not, because the school is now in session. We learned indirectly that he had received orders from Constple not to interfere with Mr Perry. but whether they were appreciated just in that way I cannot say. The Perrys & Miss Blake were to return to Sivas in a few days. so as to allow the Hubbards to leave for America. Everything is quiet in Kara Hissar. so there is not very much to show. The future of that work is somewhat problematical. though I hope that if a good man is found to labor there. it may succeed.

Since my arrival here, a little more than two weeks ago. we have all been exceedingly busy. The examinations in the different departments of the College lasted a week. Messrs Andrus & Cole. & Pastor Thomas of Diarbekir & Harootune. an Aintab graduate were appointed an Examining Comm. They have prepared a Report. of which I will send you a copy by this Post or the next. I have not read it yet. The examinations were good. all through. The Female Dept. gave its first diplomas to a class of three.

The growth of Protestantism of late years has been very slow. In most places the work appears to be at a stand-still. but notwithstanding the decreasing ability of the people to pay, we have endeavored, from year to year, to make them bear more and more of the burden of supporting their own institutions. Some of them are dropping these burdens entirely, and say that they can no longer support their preachers and teachers, to say nothing of contributing with for other communities. Twelve or fifteen years ago the churches in this field were very active in laboring for others. Every church had its field of labor beyond its own bounds, but now nearly all such efforts have ceased. The struggle now is for self-preservation; and until the churches are revived with a new energy, there is no hope that they will make any successful inroads upon the great masses of the unevangelized about them. They have become disheartened, and the prospect for advance the work upon them is depressing them still more. All this gives to the work a gloomy aspect which is not fitted to attract men. The sight of poor communities, struggling under a heavy load, does not allure those who are without, & who are not attracted to a scene of personal need.

There are other considerations, which I will not state to you here, but which have produced in me the firm conviction that this is not the time to talk about "closing up the foreign missionary work among the Armenians"; but rather to endeavor to give the work a marked impulse by increased effort & appropriations. Especially by us all missionaries put the pressing need for earnest united prayer by all the people for an outpouring of the Holy Spirit; & for a genuine revival throughout the land. Such work has been done but it waits for the divine showers. When they come there will be a great harvest; the churches will then be strengthened, & they will be put upon such a working ground as will enable them to carry forward, to a triumphant conclusion, the evangelical work which the missionaries have so effectually begun.

H. N. Barnum

Obs.

though the College has a vacation of eight weeks.

The Wheelers are planning a tour to Egin — partly for the change & in part for missionary work.

Ever affectionately yours

H. N. Barnum

Ack. P. S. You may perhaps remember what I said to you in regard to Susie Wheeler's expenses being chgd. to the College, & that Dr Alden & Mr Torrey expressed to me a willingness to have the Board refund the money to the College Treas. I also gave you a statement written by Mr W. in regard to the work of his Press & the debt upon it. If the Prud. Com. should return the amount paid for Susie & that sum could be turned over toward the debt on the Press, as I suggested to you, it would be a salve with very healing properties.

H. N. B.

Mr Andrus left us yesterday & Mr Cole today. Mr C. came here with his family a month ago. He expected to return to Erzingan sooner, but staid on account of the examinations. His family will remain here, as the guests of our family, for the Summer. They have all absorbed a good deal of Malaria at Erzingan. Mr C. will occupy a tent, on a hill outside of the city. Matters appear to be in a good deal of a tangle since he left that place. Mr Chambers is to meet him there & help to settle them if possible. I have been much pleased with Mr & Mrs Cole. I had not seen him for ten years & it must be fifteen since I saw her. His letters do not do him justice. I like his views, though he may be somewhat lacking in definiteness & precision.

Mr Browne is not prepared to answer your questions yet. My associates know very little about the doings of the Harpoot Union except what I have told them that I learned from the Minutes as they were read at Const'ple. I hope to get a copy of the Minutes in a day or two. I doubt if the Minutes, or any part of them, are published in America. Reports from some other parts of the country which I heard in the Meeting of the B. Union, were some of them worse even than those sent from here but they had a different character, as this purports to be the Report of a Union, while those were from the separate churches & congregations.

We have not yet had any conferences among ourselves or with any of the pastors as to future plans. I have just begun to instruct the Theol. Class in Church History & Sermonizing. They are to have no vacation, al-

Obs 3,

Harpoot, Turkey, July 28. 1883

In returning from the recent Missionary Conference in Constantinople, I decided to try a new route. The ordinary sea-port for Harpoot, on the Black Sea, is Samsoon. This is also the Post route. The distance is about 430 miles. It is, however, considerably West of North from this place, but no other road is as free from Mts. It crosses the Anti Taurus ranges at their easiest points. Then too it is the only road that can be kept open in mid-winter.

Kerasoon, the port where we left the Steamer, is a small, picturesque town, some twelve or fourteen hours' sail beyond Samsoon, & more than 100 miles nearer Harpoot. Almost immediately upon leaving the town we entered the mountains. Our road followed a large stream, which came on merrily "leaping and laughing on its way to the Sea" and it wound its way amid the midst of the most picturesque scenery which I have seen in any part of Turkey: grand mountains, covered with dense forests and interspersed with rude hamlets and cultivated fields. My companion, Rev. Mr Andrus of Mardin, whose early home was among the Catskill Mts, said that the scenery was strikingly like that, especially during the first two or three days. The road was fearfully rough, and although we rode mules which are accustomed to these roads, and very sure-footed, we were often obliged to dismount and to walk. On our second day's march, the mule which carried the baggage made a misstep and fell down a bank some fifteen or twenty feet, but the underbrush was so thick that he escaped without serious harm. The previous day in wishing to save a few steps, we waded through a stream instead of crossing by the bridge, and as a consequence the clothes and papers

22

[illegible]

[illegible] My accounts [illegible]

Davenport [illegible]

learned from the Minutes as they were read at [illegible]. I hope to get a copy of the Minutes in a day or two. I doubt if the Minutes or any part of them are published in America. Reports from some [illegible] of this [illegible] which I heard in the Meeting of the B. [illegible] were some of them worse even than those sent from here, but they had a different character, as this purports to be the Report of a [illegible], while those were from the [illegible]

We have not yet had any conferences among ourselves or with any of the pupils as to future plans. I have just begun to instruct the Und. Class in Church History & [illegible]. They are to have no vacation, alopen as many schools as they please. In conversation with the great Secretary of the Department of Education ~~in~~ Constantinople, the other day, upon this point, he said that, the Government, after examination, when there was no objection to a Christian school, would grant the favor". The implication is that it is not a right but is an act of clemency.

We spent the Sabbath at Kara Hissar, and as the journey from that place to this is six full days of travel, we arranged for ~~taking~~ an early start on Monday morning. Our baggage was light and there was nothing to hinder us from rapid traveling and from reaching ~~our~~ home early on Saturday. I engaged a Koordish muleteer who knew the road well, and he told me that if he did not land us in Harpoot in good season on Saturday, I need not pay him a cent. We needed only four ~~mules~~, but he had five; and that we might not be hindered by his bringing a load on the fifth ~~mule~~, I hired that ~~off~~ too, and told him that he might ride it. After we were well on our way we found that our muleteer had hired a lame mule to carry our baggage, and it was so lame that we were obliged to leave it ~~on the way~~ about the middle of our journey: and the mule which was to have carried the baggage was hired to a ~~sick~~ young Turk, returning from school in Constantinople, in the last stages of consumption. He was in the care of a ~~soldier~~ neighbor, who had just been discharged from the army in N. Africa. Two other soldiers, returning on foot to their homes from Arabia, had hired our muleteer to take their clothing upon the animal which he rode, and they were feeble men and could not walk fast. We also found in our party a couple of Koords with six loads of boxes for Egin, which of my companions were thoroughly saturated with water. This is a not infrequent experience in traveling in this country.

The third day we reached the town of Kara Hissar — "Black Castle" — which contains a population of ten or fifteen thousand. In the vicinity are alum works, wh~~ich produced in large quantities~~ and gunpowder is manufactured in the same, the latter ~~quantities~~. Two silver mines have also been opened, and the concession of working them has been given ~~committed~~ to English companies; who have the hope of substantial gains for themselves and for the Government; but the Government is so fearful of being cheated that it places many obstacles in the way. A vast amount of wealth is supposed to be stored up in the Mountains of Turkey, but the fear lest somebody will make a profit out of them, leads the Government to refuse to all the concessions, greatly to its own loss and to the damage of the people. Suitable encouragement would draw to this country an immense amount of European capital, which would help to relieve a bankrupt Treasury and an impoverished, suffering population. But, with an *infatuation*, the Government even opposes the coming in of foreign capital.

Kara Hissar is an missionary "out-station" of Sivas. The work here is new. Last Autumn Mr Perry of Sivas brought his family here to spend the Winter. He opened a good school for boys, which soon attracted a good number of Armenian youth. The Armenians took the alarm and persuaded the Governor to issue an order for the closing of the school on the ground that it was opened without permission from Constantinople. A new law requires that the erection of a new building for a Christian school, or the opening of a new school in premises already built, or such a premises if not now existing, must have a special order from the Capital. The Turks may the rain ceased for a time. ~~and~~ ~~so~~ we called our men & gathered up our things & prepared to start; but three of the mules could not be found. The place had the reputation of being unsafe, on account of robbers, and for this reason ~~account~~, as well as to prevent the animals from straying, we had charged that one of the muleteers should watch while the other two slept, but they all slept; and as a consequence they had a three hours search for the lost animals, while we sat and waited in the rain. All in all, it was a very gloomy night.

As soon as the mules were found I took the coffin ~~[illegible]~~ of our dead travelling companion, & ~~the~~ his soldier guard, & went in advance of the party to the village, to see that preparations were made for his burial. The young man had spent all his money. I offered to pay for a portion of the customary winding sheet, & exhorted the Turkish priest & the grave-diggers to perform their services as an act of charity to one of their own faith who had died without the tender ministrations of loving ~~friends~~ in [illegible] far from the [illegible] living fathers and children. but they said that justice to the dead demanded that their services should be paid for; because unless they were paid he would be denied admission into Paradise. They even intimated that it was my duty, as he died in my company, to provide for his sepulture, even though I was an infidel. This young man was an only son, he had been absent two years, and he was within two days of home, & it was sad that he should die in this way & be buried among those who sought to make gain of his burial. But we made the best arrangements that we could, & went our way.

This narrative is becoming long. Suffice it to say that we one enterprising muleteer had engaged for them; and which they were unable to load without his help; so that although we had taken special pains to be free from all encumbrances, we were tied up on all sides.

The poor, sick young man excited our compassion. After a few hours ride he was no longer able to sit up, so they laid him upon his face, upon the pack-saddle, and bound him on. It was a most uncomfortable position especially in climbing down a rough, steep mountain. His moans and groans and cries for rest were met with curses by the muleteer, and even his attendant soldier sometimes lost his patience, although, for the most part, he was as faithful as his rough nature would allow. How often I was reminded that even "the tender mercies of the wicked are cruel."

On Wednesday the muleteer persuaded us to spend the night on the side of a mountain, as the mules would find better grazing than at the village beyond, promising to start at one o'clock, at the rising of the moon. Soon after we stopped, the soldier told us that the sick man was dying. We prepared some tea, in the hope that it might revive him, but he was unconscious & soon breathed his last. The mountain air was cold, and when we were ready to lie down it began to rain, and the rain continued nearly all night; although it is ~~[illegible]~~ very rare at this season of the year. We folded our blankets in small compass & curled up so that our rubber coats would protect us, and with umbrellas over our heads, we were kept pretty dry, although our companions slept soundly in the rain without any such protection. When the moon rose, the

Armenian College Estimate for 1844.

Salaries.	The President.	18,750.	
	Prof. Melcon	6,000	
	Four Tutors	17,700	
	Teachers & Ass't do.	26 200	
	Assistant Pupils	3600	72,250
	Library & Apparatus		2,000
	Printing & Incidentals, including taxes		2,000
	Postage		600.
			77,850
	Less amount earned.		1 200
		Total.	76,650

Tutors.	Nahigian	4,600	Teachers. Ass'ts	4,500
	~~[illegible]~~	4,600	Beshketian	2,400
	Ipekhlian	4,600	Simonian	3,600
	Tenekejian	3,900	Reshid Effendi	2,100
		17,700	Pastor Mardiros	400
			Mourakh	2,100
			Kevork	2,000
			Mohannes	2000
			Anna	2400
			Nazlo	2400
			Sarra	1,800
				26,200

In behalf of the Station.

H. A. Benson

Harpoot. Aug. 30. 1843.

83

managed to separate ourselves that day from the lame mule, the feeble soldiers and the rowdy with them ~~rowdy~~ and by traveling at night as well as by day, we ~~reached~~ after many annoyances & vexations, we reached home just after the rising of the sun on the morning of the Sabbath. In the review of the journey and [illegible] of the two and a half months absence the tender mercies of our Heavenly Father so far exceeded in number and degree all the trials of the way, that the latter were soon forgotten.

W. H. Brown

Dr A. C. Thompson

Harpoot. Turkey. Sept. 3. 1883

My dear Brother

I received by the last Post. yours of Aug. 1. ~~enclosing~~ extract from Mr Wilder's Review. In reply I would say that it is one of the infelicities of Modern Missions that a good deal of time must be given to business routine. the keeping of accounts &c. This is an element which did not belong to the Apostolic Missions. but it is a necessity of the system which is now in vogue. of societies which collect funds. pay salaries &c. If money is received & paid out again. accounts must be kept. Business integrity demands it. No pressure of the kind mentioned in the Review. has ever been brought to bear upon this Mission at least. If there are "oppressive legislation & obstructive elements" we have never felt them. & if there are "one or two men in Boston" who wield this "full power & authority". we do not know who they are.

The other allegations of Mr Wilder are equally groundless. The Missionaries do not exercise "absolute authority" over the churches. but they leave them the largest liberty. It doubtless would be better for the churches. in their independence. if the Missionaries had retained a little control over them. but our aim is to cultivate independence. The churches & school buildings in this part of the country are held in the

84

managed to [illegible] that day, from the same [illegible]
the public [illegible] at night
as well as by day, as [illegible] of the many annoyances &
vexations, [illegible] of the [illegible] of the
ties on the [illegible] of the [illegible] of the
journey and [illegible]
[illegible] of [illegible] in numbers
and [illegible] all the [illegible] that the latter was [illegible]
[illegible]

83

Harpoot. Turkey. Sept. 22. 1883

My dear Brother Tracy

Yours of Aug. 21. reached me two days ago. The return mail will not leave here till the 26th — six days before the Meeting at Detroit. So it is clear that nothing which I may write will be of any service to you at that time. I will however endeavor to fulfill your request for my reasons for not granting to the full, the demands of our native brethren for an equal voice & vote.

Now that churches have been formed, they are the leaven which is to leaven the lump, & not we. We are their helpers & not they ours. Their work is fundamental — ours is temporary, incidental & auxiliary. There ought to be the fullest conference & our responsibilities should be transferred to them as fast as they can properly bear them. I do not doubt that we ought to have gone further in this matter than we have done. The danger now is that in the endeavor to make amends we shall go too fast & too far. The demand which is now made is, not to be consulted, but to share with Missionaries in the administration of the funds of the Board — to manage the business part of the work. What will be the harm of conceding this?

1. They are not prepared for it. They have not had experience. Very few among them have shown the qualities of leadership.

money of the people owning the Mis°., except in some rare cases, where all or nearly all of the money is paid by the Missionaries. So too every congregation chooses its own preacher & teacher, without any attempt to control them by "money power".

I have been in the country only a little more than twenty five years, so I am not qualified to speak of the relative character of the Missionaries of the older time & of the present. So far, however, as I have been acquainted with the older Missionaries, I do not see any inferiority to them in the present corps of missionaries, in any respect.

I had the happiness of being a member of the recent Conference at Const'ple, at which the Board was represented by two Secretaries & a member of the Prudential Committee. If these Boston gentlemen were in the habit of attempting to control the action or policy of the Missions, they would naturally do so in such a meeting. But so far from this being the case we often were in doubt of their opinions even. & in no case, so far as I could see, did they make any attempt to influence the decision of any question.

The above has been read to my associates, & it receives their assent.

Very truly yours

H. N. Barnum

5. I am confident that the native churches, as a body, would have less confidence in such an arrangement than in the present.

6. The difference in policy between the native & the foreign brethren is so great that it would be sure to produce a good deal of friction.

7. We often withhold an appropriation for an individual or a congregation because the circumstances have changed, & we sometimes apply the same elsewhere. If the appropriations are known in detail, the individual & the community to whom they have been designated will claim them as their right.

8. Those who have the dispensing power will look out for the interests nearest to themselves, to the sacrifice of interests more important but more remote, in case all cannot be provided for.

9. It would divert the Pastors from their appointed spiritual duties, which are more important & more fundamental than these. It is to me a daily grief that so much of my time must be given to business details of one kind & another. How gladly would I exchange my work for theirs, & free myself from all these responsibilities of administration & devote myself exclusively to the spiritual part of the work!

But my letter is becoming too long. The question will probably be decided before this reaches you. Much p-

Very few will undertake a business & carry it through, especially if it involves many details. This is a leading characteristic of the Armenians, the lack of perseverance, & their being easily discouraged. Some of the most intelligent native Protestants have said to me. "We have never succeeded in managing our own business affairs well, & it is much better that these business details of the work should be left in the hands of the Americans for the present."

2. This demand is made by men who have an extravagant idea of the importance of a large expenditure of funds. The hope of receiving a large increase is the chief object of this movement. They know that the Estimates are essentially returned as Appropriations, & they suppose that this would continue to be the case, even if the amount were greatly increased.

3. The granting of "an equal voice & vote" would constitute them Missionaries; & they would be beyond the control of the Board. It is a common saying now, among the Pastors, that the money which is spent upon Missionaries would be worth more to the work, if expended directly for the work than is the personal services of the Miss^{s} themselves! This is very humiliating, account for it as you will.

4. The confidence of the Home churches in the wisdom of the administration of the funds would be impaired & funds wo^{ld} be withheld. But of this you can judge better than I.

Mr Torrey.

Harpoot. Sept. 28. 1883

My dear Brother

In your note of Aug. 29. rec^{d} yesterday, you inquire about an Appropriation to Mardin Station which was the occasion of trouble there.

In 1875. a site for a chapel was purchased in Mardin City. & an appropriation of, I think 200 liras was obtained. The site being near a mosque, the Government would not give the necessary permission to build, & the Missionaries did not draw the money. There was no occasion to tell the people that an appropriation had been made for the building. Some years later, they learned that money had been appropriated, & the Missionaries had allowed it to return to the Treasury, & they were very much excited about it. They said that the money was theirs & the Miss^{s} had no right to return it, but should have given it to them so that they might place it at interest & have a good sum ready for a church when they should come to build. They made a strenuous demand that the Miss^{s} should pay this money from their own pockets as a just debt to themselves. This illustrates the 7th reason which I gave in my letter of last week.

As I wrote to you last week, we are having two meetings a week — Mr Wheeler does not meet with us — with some of the pastors, in which we are considering the is offered for your Committee & for the coming Meeting, & I do not doubt that God will guide to the solution of this question in the best way. The same week of the Meeting at Detroit, we are to have a Conference here with pastors & preachers & others from all parts of the field, with special reference to the spiritual needs of the work. The time was fixed without reference to the Meeting of the Board, but we are glad for this coincidence. The Mardin brethren also meet the same week.

Our Pastor Mardiros has recently returned from Cons'ple. & we have begun a series of consultations with him & three others in regard to the whole work. Our meetings have been pleasant thus far, but I notice that our brethren are more ready to decide how things should be arranged, than to take hold & help to execute the decisions.

We are all fairly well here, though none of us are very strong. The one burden, which oppresses us more than any other, is the spiritual declension which prevails almost everywhere. This can be met by no human device or scheme. The only remedy is an outpouring of the Holy Spirit. Would that all the friends of the Board might join us in earnest prayer for a revival!

Ever faithfully & affectionately yours

H. N. Barnum

Harpoot. Oct. 13. 1883

My dear Dr Clark

Your favor of Sept. 11. is received. I am glad that the $425. has been sent to Mr Wheeler. I have not had an opportunity to speak to him about it, but do not doubt that it will be very satisfactory, as it is just what he desired.

The question of the Theol. Seminary & the increase of the salaries of worthy preachers will receive attention. The chief difficulty in increasing salaries is that they are largely fixed by the people, & paid by them, & we do not like to take any share in a salary now paid by a self supporting church; & the people are complaining that they cannot pay what they have already promised, much less increase the the amount. But we will do the best we can.

I do not know just what brought Pastor Mardiros here so suddenly from Const'ple. You probably know that there are two congregations in this city although the church is one. After the Pastor left for Const'ple a year ago, another preacher was employed. He lives in the other part of the city, & from the first the people in that quarter have wished to separate from this quarter & have a church organization & pastor of their own. Pastor M. & some of the leading men in this quarter are very much opposed to this, & although we all feel that the best interests of the work demand it, we do not interfere in it, ex-work in its various phases. In yesterday's meeting it was stated very clearly that the chief cause of the decline of the work was our failure to pay the necessary amount of money. "You have led the people out from the old church; they have come into a new status, where they have new wants, & you ought to help to care for them till they can care for themselves." &c &c. It was the same thing that H. Minasian said in the meeting which we had with the Investigating Com^ee & the Com^ee of the B. Union. I am surprised to see in these men so little apparent interest in every question except that of money.

Mr R. Chambers writes to me that they have formed a Co-operating Soc^y in Erzroom. He says "The members are the missionary body, including lady teachers, pastors of settled ch^s & a representation fr. each church. The Executive Com^ee has three natives & two Miss^es on it, & it takes the place practically of the Station meetings. We have submitted everything except personal matters & framing estimates." I replied that they seem to have "equal voice & vote" without waiting to hear from the Board. I judge from a letter which I have rec^d from Dr Farnsworth that they are pretty well started in the same direction at Cesarea. May the Lord guide us all into the right way.

Faithfully yours

H. N. Barnum

an ex-preacher. living in the city. to meet with us to confer in regard to the work. We invited the [illegible] pastor because he is only half an hour distant. & he is an able man, & we wish if possible to secure his co-operation with us. He at first demanded that the terms of co-operation should be distinctly laid down. but the next said that it was better to find out by experience what is the best plan of working.

At our suggestion a general Conference. for prayer & for considering the interests of the work. was decided upon by this Committee. This Conference was held from the 3d. to the 6th instant. It was well attended. & on the whole. the spirit of the Meeting was good— although Pastor M., instead of urging the pastors & preachers to practice self-denial & cast their care upon God. several times spoke of their small salaries ~~of the poor~~ as a hindrance to the work. & of the necessity that they be better paid; & at the last. just before the Communion service. he introduced his own personal affairs & the questions of the associate pastor. implying that if any harm came from it. the fault would be the Missionaries! Nothing could have been more inappropriate in such a series of meetings; & fortunately the other pastors & preachers appreciate it. The prayers & discussions, & the sermons, each ~~on the~~ evening all centered about the one theme— "The Kingdom of apt to try to prevent a rupture. It is opposed on the ground that it is better to have one strong church with a single pastor, than two weak churches with two pastors. We have offered Pastor M. 250 ps. a month to teach in the College. but he has made a stand on 300 ps. He could live comfortably on this sum (250) with what the people in this quarter could & would pay. We advise that the church be not divided. but that both pastors be supported by the ~~diffe~~ two congregations. This question has an element of danger in it for the future, but we are not willing to go beyond the sum which we have promised. Pastor M's sojourn in Constple was a bad thing for him. I judge by letters from C. that his friends there were disappointed in him. & since his return he has disappointed us by the spirit which he has manifested. His son, who was a tutor in the College, has gone to C. to study law. professedly to be prepared to teach it in the College. & Pastor M's wife is very anxious to go there. & I have an impression that he himself is planning to go, perhaps in the Spring.

Soon after Pastor M's return. Messrs Allen & Browne & I invited him & Pastor Giragos. who supplies the pulpit the other side of the city. Pastor Asadoor of Husseinik — the leading opponent of the Mis. & the man who got up the Meeting of the Union last Spring, with

Harpoot. Nov. 17. 1883

My dear Dr Clark

This week's Post brings yours of Oct. 13. You acknowledge the receipt of the College Estimates for 1884. & you say that you are "sorry that there is no fuller statement, to be laid before the Trustees, of the receipts & expenditures from all sources". I am glad that this was written to me & not to Mr W., for a similar criticism upon the Estimates of last year in your letter of Jan. 22, led him to write some pretty severe things to you. I have not ventured, therefore, to show him your letter.

What I sent you was the Estimates for the coming year, & was intended, in no sense, to take the place of the Annual Account, which Mr W. has already begun to prepare, for the current year, & which will be sent to Mr Tufts, the Treasurer, in due time. I do not doubt that it will contain all the information that you can desire. The expression "less amount earned, 1200 ps." which occurs in the Estimates is not very clear. I copied it from Mr Wheeler, & it means that the assistant teachers, in addition to the money paid them, work out 1200 ps. tuition.

You also call our attention to the large salaries paid to the College graduates. This is a matter which has several phases.

1. These young men have spent a much longer

God"; the hindrances & helps to its progress. & our own responsibility respecting it. The most of those present manifested an excellent spirit. & I hope that all will labor with greater earnestness & fidelity as a result of these gatherings.

The Conference closed on Saturday. On Sunday there was a large gathering at the village of Yegheke. about three miles from the city. on the plain. to dedicate their Chapel. The dedication was in the forenoon & the Communion in the afternoon. On Monday evening we had a very interesting Monthly Concert. with reports from those who represented the outstations outside of our own plain.

After the Conference a two days' session of the Union was held. The Union. while approving unofficially. the co-operation Comm^ee. declined to give the native members an official appointment until a definite plan of co-operation can be settled. Pastors in distant places ~~will~~ prefer to cooperate directly with us. rather than through this Comm^ee. for they understand that the Comm^ee will look out for No. 1. first. at least some of them. Oh for a revival! All these questions would then be speedily settled.

We long to hear that you had a good meeting at Detroit; & also that you are growing stronger.

Mr Browne & Miss Seymour have just started for [illegible] tour. Mr Allen & Miss Bush go to Eghin next week. while I continue to teach the Theol. Students. They will have a vacation for work during the winter.

Faithfully yours. H. N. Barnum.

are glad to teach in the College, if they are to teach at all. So if one is called to another place, he is not inclined to accept, unless he is to receive about as much as his companions who remain here.

6. Mr Wheeler felt that it was important, at the outset, to show that a College education was a good financial investment, as a stimulus to young men to incur the expense & make the self-denial necessary to secure it. In this, I agreed with him in the main.

7. This whole matter will, I think, adjust itself. We have now reached a point where we are recommending smaller salaries to be paid at the out-stations. The supply of teachers has increased, & a discrimination has begun. Teachers are beginning to be estimated at their worth. Some who hesitated to accept 250 ps. a month are now glad to get 150 ps. Recent graduates who go into the College are paid considerably less than the first graduates who became College teachers. We have wished to conform, as far as possible, to Mr Wheeler's wishes, and you know that he is generally very careful in the matter of expenditure. He himself is in favor of paying smaller salaries, except to first-class men. Those who are growing into a professorship, will of course grow into a professor's salary. It can hardly be expected that a worthy College graduate, who has supported himself through a long term of study, will be content with the salary which we have been accustomed to pay to those who have

time in study than the preachers have.

2. They have, for the most part, paid their own expenses, while the preachers have been educated at the expense of the Board.

3. They are at work, almost without exception, in cities or large towns, where good salaries would naturally be expected, & the larger part of the salary is paid by the people.

4. The law of "supply & demand" applies here as in everything else. These young men, are most of them, men of character & solid worth; & they are fitted for almost any kind of service, & will command good wages anywhere. The Armenians pay much larger salaries than we do, for men of this class. The Protestants in Egin told me, last Winter, that their teacher, to whom they were paying 3000 ps a year, was much inferior to the Armenian teachers who were receiving from 6000 to 8000 ps. They said "He has only to make the sign of the cross to command at once 6000 ps." Two of our graduates were taken by the Armenian "Union Society", which has its head quarters at Con'ple, at sixty liras a year. We could not give them half this sum.

5. Our first graduates were all needed for the College & for important High Schools, as Diarbekir, Sivas, Malatia &c. A man who is fitted to be tutor ought to have a good salary, & yet our College salaries are considerably smaller, I think, than at Aintab. Naturally young men are

Harpoot. Nov. 27. 1883

Dear Dr Clark

In your "Annual Survey" you say that for Eastern Turkey missionaries are needed only at Van & Trebizond. Have you forgotten the claims of Harpoot? We have asked for another man, one who should come as a missionary, acquire the language, engage in the work until he becomes familiar with it & with the field, & then, if he proves to be the man for it, take Mr Wheeler's place as President. This application received the hearty endorsement of the Mission. It is [illegible] years; & there are special reasons why such a person — one with special qualifications, should be sent without delay. Mr W. is fifty years old. His nervous peculiarities do not diminish with the increase of years. He would be glad to be relieved of the details & worry of those vexations of the Executive Department of the College. A new man ought not to come as President, but as a missionary, & give himself wholly to the missionary work for a time, & take the Presidency if he is the man for it & after he is fitted for it. Some of us would like H. S. Barnum, but Mr W. is prejudiced against him. Gates would be a good man, but he & Wheeler are not suited to one another. Mr W. has sometimes spoken as though he might go home suddenly, & Mrs W. has spoken of going home in the Spring. What should we do with the College in such a case? Mr Allen goes home in the Spring. Mr Barnum & I should have our hands full of other work, & besides we are neither of us fitted to carry on the spent only half as much time at our expense. The fault which has generally been found with us has been that we pay too little.

8. An inevitable result of the new plan of co-operation will be, I think, an increase of the salaries of preachers. We are not likely to get first-class men for the ministry, unless the ministry is better paid. Our co-operators are in favor of a general increase of salaries, and at the expense of the Board chiefly, as they say that the burdens of the people are already excessive. This too, is a subject invested with many difficulties. The people are growing poorer, & salaries are falling sadly into arrears. May the Lord give us wisdom!

Miss Bush returned from Palu on Tuesday. Mr Allen will remain there a few days longer. Mr Brown came home yesterday, leaving Miss Seymour in Diarbekir for a few weeks. Mr B. is suffering from a severe cold & cough. Mr Cole leaves on Monday for Erzingan. He has been trying, for two weeks, to find a caravan, but until now, he has not succeeded. I am sorry that he has not been able to secure a native preacher to help him, at E., for he will be tied up to mere pastoral work. The Kighi Pastor has been in E. for about three months, but his people are not willing to spare him through the Winter. Mr C.'s family remain here.

You will not complain of the infrequency of my letters, for I have given you a letter by every Post, for some time! I hope that they have not proved a burden to you.

Yours ever truly. H. N. Barnum.

Private.

Harpoot. Dec. 4. 1883

My Dear Dr Clark.

In my letter to you last week, I told you that Miss Wright was succeeding finely. I was a good deal taken aback after my letter had gone, by her stating to Mr Allen & myself, that she had decided to offer her resignation! She will perhaps send you a letter by this Post, or before I return from my tour South of the Mts. So, although I am busy with preparations for an early start tomorrow, I ought to give you a brief statement of the case. She says—

1. The course of study is too high, but she confesses that being a College it could not well be lower. She says therefore that she doesn't wish to be connected with a College.

I replied that I too thought that the future mothers & teachers, in this part of the country, did not need so high an education. But I said that probably not one in twenty of the pupils would take the whole course. I said "the pressure was brought to bear fr. Boston, as well as that which the W.B. gave, but the whole matter is in our hands, & when a girl is educated as much as we think best we can send her out to teach."

2. "The drift is too much toward European dress & manners." We replied, "We will help you to resist it & to keep it upon such a grade as shall satisfy you."

The real reasons, are, I think, more personal.

College. Just now Mr Browne is laid up with a severe cough. He took cold a few weeks ago in Koordistan, & the doctor regards his case as a serious one. It will not surprise me if the W's will wish to go home next year. For nearly twenty five years we have worked together here & no male Miss.y has died. We cannot expect our number to remain unbroken much longer. Then too we have not the vigor of young men. I hope then that you will, as soon as possible, find a first-class man, a man of special fitness for this work — a "many-sided" man.

When I was setting out for Const.ple last Spring, Mr W. asked me to speak to you in regard to his son Wilmot's coming for a year or two to relieve him in part of his College duties, so that he might be relieved in mind & body, & give himself more to direct Miss.y work, but I do not remember to have spoken to you. I must have forgotten it in the multiplicity of other topics. I got the impression from you & Dr Alden that he is not very practical. Of his fitness for work here you can judge better than I. Judging from his letters he is grappling with great problems of life & philosophy, which are to be cleared up after a time.

There is nothing of special interest to report. I go to some village every Sunday, & expect, after Mr Allen's return, to start off on a long tour. Miss Bush & Miss Wright went with me to [illegible], & Miss B. remains at the village a few days. Miss W. is doing finely. I never knew anyone to get the Armenian so thoroughly and so rapidly as she does. Yours as ever. H. N. Barnum.

W., when she makes up her mind, & she says that she has been weighing the question for eight months, is as little open to conviction as any person I ever saw. If the W.S. ~~[illegible]~~ could be wholly disconnected from the school, & it could be put into the hands of Misses Wright, Bush & Seymour, & they were to work for it & for the women outside, it would be an admirable arrangement. Miss W. has some idiosyncrasies, but she is a strong character & we cannot afford to lose her from the field & from the school. If it is left to the W.S. we shall not get the kind of ~~[illegible]~~ training wh. the field needs. The other three, whom I have named, would, I think, work admirably together. I have told Miss W. that perhaps the W.S. will not stay long, but she will listen to nothing. They know nothing of her plan, as yet. We must try to keep her from dropping her work at once. I am to meet Miss Seymour at Arguni, this week — she is at Diarbekir — & we are to make a short tour together, & I shall try to persuade her to change places with Miss W. Miss Bush is sure that she will not be willing to do so.

I will write to you after my return. Meanwhile let us pray that the Lord may guide to some happy solution. Please do not make any plan for Miss W. to leave Harpoot. She has spoken of Bitlis, but I am confident that she wouldn't be satisfied there.

Mr Browne is better, but he is confined to the house still, the rest of the circle are in their usual health.

Faithfully yours. H. N. Barnum

Private.

3. Miss Wright has by nature a little jealousy of any infringement upon her prerogatives. She is the nominal head of the school. On the other hand, as Mr. W.'s Pres., Emily is a Wheeler all over. The Ws. never do anything "by halves". They justly regard the College as largely their creation. They see things to be done, & they do them. Emily has told me that she is "exceedingly careful not to interfere with Miss Wright's prerogatives in any way"; but Miss W. feels that the reins are not more than half in her hands. & she says she will not quarrel & therefore she "will not work with the Wheelers"; & her "wills" & "won'ts" are immutable.

4. She & the Ws were very intimate for a time — in fact until she assumed the charge. A room was built at our summer retreat for her & Emily together. They are both strong, positive characters, & the intermixture of a little friction, by the constancy of their association, has worked up a strong personal dislike. Miss W. boards with the Ws. it being more convenient to the school, although we have invited her to board with us. All the irritating events of the day are brought up at the table. All the nervousness is there displayed, & not many persons can stand it.

We have urged Miss W. to hold on. We have said that we would uphold her &c &c. but she feels that there are too many damaging influences for her to contend against & that the morale of the school is not what she is willing to be identified with.

Now what we are to do, I don't know. Miss

Confidential.

Harpoot. Dec. 19. 1883

Dear Dr Clark.

Miss Wright sent you her resignation two weeks ago. through her brother, who is in the Chicago Theol. Seminary. & today Emily Wheeler sends hers. My good wife. who was in my study just now, said, "Poor Dr Clark has so many heavy burdens, that I feel like sending him a letter of sympathy." She is not the only one who deeply sympathizes with you. & who prays that the Lord may be your constant helper.

I returned with Miss Seymour from a tour South of the Mts. yesterday. This morning Miss Wright told Miss Emily that she had sent her resignation to you, & then she came to me & gave me to read a copy of the letter which she sent to you two weeks ago. I am sorry that she sent her letter so soon. & also that she wrote as she did. The W's, or at least Emily, should have known it first. & we ought to have had a chance to plan together as to what we can do. I am perfectly nonplussed. Then, too, the character of the letter I do not like. I hope that the parts of it which impeach veracity, you will keep strictly private. There would be an awful explosion here if the W's were to know what was written. I know the W's thoroughly & understand their defects. but they have done too noble a work. & have too good a reputation. to have their characters suddenly blasted. In a private note. two weeks ago. I gave you some of my impressions. I believe the W's to be thoroughly devoted to the work. & conscientious. but their zeal in carrying out a measure

Harpoot. Dec. 25. 1883

G. H. Heap Esq
Consul General
&c. &c. &c.

Dear Sir.

Your communication. No. 243. dated Nov. 27. & addressed to Mr Wheeler. was duly received. As matters of a political nature are generally entrusted to me. Mr Wheeler has requested me to reply to your letter. Absence from home has prevented an earlier reply.

Your inquiries in regard to your books published by the American School at this place. I will give you a statement of the case. as brief as is consistent with clearness

In 1878. Mr Wheeler in returning from America. to enter upon his duties as President of the College. brought with him a small press. for the purpose of printing some little books for the use of the College & our Primary Schools. It passed through the Custom House without a word of objection from anybody. On its arrival I informed the local authorities. telling them just what we proposed to do with it. They said that they were glad. & would like to have us print blanks for them. Before it was set up however. they received a stone for lithographing. so that we never had any occasion to do any work for them. The Press has from the first been open. We have done nothing secretly. It has been repeatedly visited by local officials of every grade. including the Vali.

sometimes leads them to adopt methods that are objectionable.

Miss Emily has also been to see me today. She will never consent, as she says, to take the chief place in the school. She works very hard, or she wouldn't be a Wheeler, but to one of her temperament this isolation is peculiarly trying. No member of our circle practices the self-denial which she does, in being a missionary. I have sometimes said that persons of her temperament ought not to become missionaries. Perhaps she has told you that she thinks it would be an admirable arrangement to give Miss Seymour the domestic & kindred responsibilities, & let Miss Wright devote herself to the literary department. I wholly agree with that, but doubt if Miss W. would stay; & only the most pressing sense of responsibility would induce Miss S. to go into the school again, especially under Mr W's presidency. This letter must be hurried to the Post, so I have no time to sound Misses W. & S. in regard to it. Perhaps I can say something next week. On our tour, I asked Miss S. if she would be willing to take Miss W's. place temporarily, & she said that nothing but the sternest conviction of duty would lead her to do it, but she would not absolutely refuse now. Miss W. told me today that she herself is willing to keep on, possibly to the end of the year. I myself feel that we are sitting on a powder magazine to which a slow match has been applied!

Mr Browne is much better, but still keeps to the house. Mr Allen has gone to Egin, Arabkir &c. Miss S. was absent two weeks. She came from Diarbekir to Arghani when I met her. She is thoroughly well.

Affectionately, H. N. Barnum

was inclined to reply that it would be inexpedient to grant the request, because none of the officials are acquainted with the English language, but before making a reply, he kindly sent me the enclosed communication, endeavoring to persuade me to relinquish the attempt, & advising us to use the new official Press here, or to purchase books already published in Constple. Soon after this he went to Malatia, & since his return I have had no opportunity to converse with him on the subject.

I received an invitation to be present yesterday at a Meeting of the Board of Education, when a Communication from the Ministry of Public Instruction was read in regard to the "four books" which had fallen into their hands. The document was written in very strong terms, the books were called "Mozoor" - harmful -, & the law was cited, which denounces fifty liras penalty for the publication of such books, &c. &c. The Mudir had the impression that these books were published since he had called our attention to the subject, but I explained to him, that they were all of earlier date, that the Press is silent & advised that, if they had any doubt in regard to its being used, one or more of their number should put their seal upon it, ~~that~~ & added that I had also received a communication from the Legation upon the same subject. They requested a copy of our publications, which I am to send to them tomorrow, & I will also forward the same to you with this letter.

We have used great care that nothing in the least

& members of the Board of Education. When Baker Pasha & Said Pasha — now Turkish Minister at Berlin — were here as Imperial Commissioners, they saw the Press at work & commended it to object.

This is a brief history of the case up to January of the present year 1883. A "Maarif Mudir" & "Mufettish" — Superintendent & Inspector of schools — had, a few months previously, come from Constantinople for official service here. A communication was received from the Superintendent saying that he had learned that we had a Press, & inquiring whether we had the necessary authorization. I called upon him & he explained the law to me & said that although we were doing private work we still needed official authorization. After that I addressed him a private note, saying that we sometimes needed small text books for our School, that we had a Press & would be glad to put it under the inspection of the Board of Education at Harpoot. An official reply was given to the effect that the Board would assume the responsibility, but the final authorization must come from Constple. Being in Constple last June, I waited upon the Minister of Public Instruction, in company with the Dragoman of the Legation, & presented the papers which had been given here. The Minister replied "Let your Minister make application & the matter will receive attention." Gen. Wallace made the application, & upon this the Porte sent a letter of inquiry to the local Government here. The Vali told me that the Maarif departm

Personal.

Harpoot. Dec. 26. 1883.

My Dear Dr Clark

Yours of Nov. 19 & 23 are received. Mr Wheeler, as you have doubtless learned from his own pen, is very strongly opposed to giving any money to secure the return of the Arabkir Pastor. Mr Browne also does not favor it, at present at least. Mr. Allen is now in Arabkir. So we have concluded to let that matter rest for the present. I have been, from the first, or at least since the Pastor decided to go abroad, in favor of giving 200 liras toward the erection of a new church in A., & I am still in favor of it. That sum, with what the Arabkir people, at home & abroad, could have given, would have built a respectable church. But the my brethren were not ready to give so much, & the Pastor would not have accepted it if they had been. He rec'd in Egypt about £120. I think, & he told me in Con'ple last Spring that it was nearly all gone. He will need to learn by experience that it is not the easiest thing in the world to raise money in America. I will write again when I know what Mr Allen will say.

In reply to a question, Miss Wright told me today that if Miss Emily leaves the school she might perhaps continue in it, but when Mr W. comes to know what he has spent his manner will of course change, & that may bring in a new element. Miss W. said she was surprised to see how considerately Mrs W. & E. treated her (she boards with them); & she said that E's leaving had increased her respect for her very much. She spoke very kindly of the W's, so much so as to make me wonder degree objectionable or offensive, should issue from the press, & we were much surprised to learn that they had found anything which they would consider "harmful", but upon reflection, we conclude it must be the word "Armenia" which occurs in a few places. Three of the books which are complained of are the English ~~Grammar~~ Primer & the first & second Readers, which I sent you. The fourth, Mr Wheeler does not remember. They were sent to Erzroom to the Missionaries there, seized & burned. I was informed in Constple last Spring, that the name of of the College, "Armenia College", might be objectionable to the Turks, so we decided, months ago, to drop it, & shall probably substitute for it, "Euphrates College".

In conclusion, allow me to renew the request for a formal authorization of the Press, & we promise to comply with the law. The Press cost some two hundred liras, besides the room which was built specially for it. The Superintendent & Inspector of schools have been here a year & a half, upon large salaries, & according to their own showing, they have been able to do nothing to improve the character of the Turkish schools. They have manifested a disposition to interfere with our schools & with the Press, for the sake, as I think, of being able to show that they have done & are doing something, & this is the opinion of Turks who are qualified to judge. If these men remain here, unrebuked, the Legation must not be surprised to receive an application to defend us & our schools from serious official aggression. If they were as earnest to improve the native schools as they are to hinder ours (I speak only from appearances) their services here might be of some avail. Everybody says that the 2,500 ps. salary paid to them is wasted.

I remain, dear Sir
Faithfully Yours. H. N. Barnum

Harpoot. Jan. 16. 1884

Major Gen. L. Wallace
Minister Plenipotentiary
&c &c &c

Dear Sir.

You will perhaps remember that in a personal conference last June, I informed you that we have a small press here, in connection with the College, & that we would like to receive formal permission for its use, & have it placed, according to the Turkish law, under the local Board of Education. You will probably have seen my letter of the 25th of last December, written to Mr Heap. As you have returned to Constantinople, I take the liberty of addressing you upon this subject.

On the 4th instant I had a conversation with the Vali in regard to the Press. He is personally friendly to us, but he is supposed to be something of a fanatic. He thinks that the Government will not give permission to print — that is they will not allow the Press to be recognized as such, even if it is put under the care of the Board of Education. When I said that a prominent official had suggested that it be removed to Mezereh, the seat of the local Government, three miles from the city of Harpoot, where we live — he at once caught at the idea, & said that he would like that very much. There is an Official Press in Mezereh, an old-fashioned whether, after all, an adjustment may not be made. I have no such expectation however.

Miss W. said that she should like the arrangement "very much" of having the Female Department committed to Misses Seymour & Bush themselves, along with labor for the women outside, as I suggested in my first letter on this subject. If you were to make the proposition, as though it were original with you, I have a good deal of hope that it may prevail, if Mr. W. will not interfere. He might admit the pupils the same as now, & then leave the ladies to manage. They wouldn't need his help, & they wouldn't put up with a needless annoying dictation. Only if you should write anything of the kind, please do not overlook Emily. She can find a plenty of work out of the school, & if you were to ignore her, it would crush her. The resignation of Miss W. has been a terrible blow to her & her Mother, as they understand that in America the responsibility for it will be thrown upon them, & it disappoints their plans for the College too.

I have not had an opportunity to converse with Miss Seymour on this matter, since our return, but on Saturday I went with Miss Bush to a village & we talked about it by the way, & she was evidently pleased with it, if the ladies can have a reasonable degree of freedom; & I do not doubt that Miss S. would readily fall in with the plan.

The Turkish Govt. has obtained some of Mr. W's books, & as they have the name "Armenia" in them they have complained to our Legation & also to our home Govt. so I am having considerable trouble just now about it.

Ever affly yours. H. N. Barnum.

that we had published except that when the Press was first set up, we published a few hymns in the Koordish language and the Armenian character, which the Protestants in Koordistan had sent to us to print, so that they might use them in their worship; of which we have no copies left; And as to removing the press to some other place to be put under seal, I could give them no reply until we should receive instructions from our Legation. The same day that I sent this letter, I left for a visit to some villages, and returned only yesterday. I determined before writing to you, to see the Vali again, so this morning I called upon him, and asked an explanation. He had seen my letter, and he said that the Board of Education did not understand the decision of the Executive Council, which was that the Press be removed to Megreé as he had proposed, or that the seal of the Board of Education be put upon it where it now is, as I had suggested, which is a very different matter, for an attempt to remove it would be a severe reflection upon our honesty, to which we would not willingly submit.

All that we ask is that the Press have an official recognition — a right to exist. Whether it shall ever print anything will rest with the Department of Public Instruction, when we shall have anything ready to print.

I remain,

Very Respectfully Yours

H. N. Barnum

affair, merely set up — but it has no Armenian type & is very cumbrous. He said "It can be considered a part of our Press & we can print an Armenian paper" &c. &c. To this there are some objections. The Press cost some two hundred liras, and the Government would not pay for it. Moreover, there is no practical printer to whom it could be committed. Here it is under the superintendence of Mr Wheeler, who can turn his hand to almost everything, but he could not superintend it there. Here, it is a means of discipline, and furnishes a support to some poor young men who wish to study in the College. We do not positively decline to take it to Mezere, under any circumstances, but if the Government are willing to have it work at Mezere why not here, so long as nothing is to be issued from it without official sanction?

Two or three days after my interview with the Vali I received from the Superintendent of Schools a communication of which the enclosed is a copy. He acknowledges the receipt of the books sent — copies of our publications — inquires whether these are all, asks why we have published books without formal permission, and says that the Executive Council have decided that the Press shall be moved to Mezere or to some other place in the city and sealed until formal permission shall be obtained from Const'ple.

To this I replied that the two books sent were all

Harpoot Jan. 24. 1884

Rev. N. G. Clark D. D.

My dear Brother

As this city is on a mountain, one thousand feet or more above the Plain, and the ascent to it is steep, the Government for this district is located at the village of Mezere, about three miles from the city. For more than twenty five years there has been a small Protestant community in that village. A dwelling house was early purchased, some of the partitions were removed, and it became a convenient place for worship and for school. The quarter, however, proved not to be a good one, and four years ago, one of the walls of the building falling down, a new site was secured and a school house erected. It was the plan to use this building for worship too, until the community should be able to build a church. The site was examined by the Municipal Council, and permission to erect a school house was given in due form.

Two years ago, the Protestants, after great effort, raised money enough to purchase a bell. The ringing of this appears to have disturbed the Chief of Police, who lives near the School; and he complained to the Pasha, and the Pasha ordered that the bell should be rung no more, as "bells belong exclusively to churches that have been built by Imperial Firman," & the school building had not been erected by permission from Constantinople, as a new law requires. The Protestants ceased to ring the bell.

that we had published except that when the Press was first set up, we published a few hymns in the Koordish language and the Armenian Character, which the Protestants in Koordistan had sent to procure, so that they might use them in their worship; of which we have no extra copy. And as to removing the press to some other place I then just wrote that, I could give them no reply until we should receive instructions from our Superiors. The same day that I sent the letter, I left for a visit to some villages, and returned only yesterday. I determined before writing to you, to see the Vali again, so this morning I called upon him, and asked an explanation. He was very polite, and he said that the Board of Education did not understand the decision of the Executive Council, which was that the Press be removed to Aleppo as he had proposed, or that the seal of the within 3 days Board of Education be put upon it, as I had suggested, which is a very different matter, for an attempt to remove it would bring a severe reflection upon our Society, to which we would not willingly submit.

All that we ask is that the Press have an open and recognition — a right to exist. Whether it shall ever print anything will rest with the Department of Public Instruction, when we shall have anything ready to print.

I remain

Very Respectfully Yours

H. N. Barnum

Harpoot. Jan. 24. 1884

Major Gen. L. Wallace
Minister of the U. S. A.
&c &c &c.

My dear Sir.

In writing to Mr Heap under date of Dec. 25. I referred to the possibility of governmental interference with our schools. The "possibility" has now become a probability.

In the village of Mezere, which is the seat of the Government of this Vilayet, there has been a Protestant school for more than twenty five years. Four years ago, one of the walls of the building in which the school was held — it ~~had~~ was originally a dwelling house — fell down. A new site was purchased, & permission was given by the Municipal Council in due form for the erection of a school house. Two years ago the Protestants suspended a bell upon the building. This seems to have annoyed the Alay Bey (Chief of Police) for he made complaint against it, & the Vali ordered that the bell should not be rung, and also that the school should be closed, because it was not built by permission from Constantinople, as is required by a recent regulation from the Central Government. The Protestants stopped the ringing of the bell, but did not close the school. That order has been repeated several times of late, and on the 12th instant, the Alay Bey came in person, with several Zaptiehs, and hurried the children into the street and locking the door carried away the key himself.

This school, although not distinctively ours, is generally understood but they determined to continue the school until compelled to close it, as they regarded it to be their right to have a school of their own, and to have it in that building, because it was built by distinct permission for that purpose.

On the coming of a new Pasha, a year ago, the bell was rung a little, but the order was again renewed, not only for against the bell but also against the school. As before, the bell ceased, but the school was not closed. Two weeks ago, the Chief of Police visited the school in person with several of his men, the children were hurried into the street; the door was locked and the Chief himself carried away the key. An appeal was at once made by the Protestants to the Pasha, but he replied that the school was closed by an order from Constantinople, & it could be opened only by an order from the same place.

We all regard this as a serious matter, for there are indications that this is but the initiation of a movement against our whole school system and the evangelical work. The case has been reported to Constantinople, and it awaits a reply.

The Week of Prayer passed pleasantly. ~~but with~~ the Mtgs in the city, & at the out-stations, so far as we know, were well attended, but we hear of no special awakening.

Mrs Barnum is still confined at home. She does not cough so badly as she did, but she cannot bear exposure to the cold.

Yours very truly

H. N. Barnum

in regard to it, beforehand.

About a year ago, the Superintendent of Schools (Mariz Mudir) wrote a note inquiring whether our schools had the permission required by law, also what is the course of study, who are the teachers, have they diplomas from the Department of Education &c. To this I replied, giving the information asked, and said that the schools (the different departments of the College, male & female) were begun twenty five years ago, that they had been visited by officials of every grade, and we had never been informed that a special permission was necessary, but we were ready to receive such permission if they chose to give it, & the teachers were ready to be examined for diplomas. Six or eight months later the request was again made for the Course of Study. This was again sent, & was forwarded to Constple, I learn. The Inspector of Schools has visited the Male Department several times. The first time, nearly a year & a half ago, he was accompanied by the Superintendent & I took them to the Female Department also. The last time he came, at the beginning of winter, after we had been by them through the different rooms of the Male Department, & his manner had been very officious, he demanded to be taken to the Female Department, but I declined, telling him that it was not our custom to take males there, especially Turks, & that he must consider his previous visit as wholly exceptional. He claimed that it was his "right", but he did not visit the school.

We use extreme caution in the schools that there may be nothing in the text books or the general management of the College in any way offensive to the Government or to any individual. Some to belong to us, as are all the Protestant schools about us. They were founded by us, and have received more or less aid from us. The lot in Ilegere was bought in my name, but I subsequently transferred it to the Protestant Congregation in that place, so that formally it is their school.

This is generally understood to be preliminary to an attack upon the other Protestant schools and the College. The Turks in the villages boast that the schools near them are to be closed. Here, in the city, there is a general expectation that the government is about to make an attempt to close the College. A new term of the College began this week. Some of the former pupils have not returned for this very reason. If an attempt of this kind shall be made, we shall, of course, be compelled to appeal to you. If you can consistently do anything for the Ilegere school we shall be glad, but the College is a distinctively American school. It has costly buildings, erected with funds from America, and it has an endowment of $ 60.000, the funds invested in America. The Protestant pastors, several of them, feeling that the closing of the Ilegere School touched a vital principle, have appealed to the English Vice Consul at Diarbekir, and he will probably report the case to the English Embassy by the Post which carries this letter. If you & Lord Dufferin could together do something to set this matter right, it would be a great favor.

It may be necessary, at some time, to telegraph to you in regard to the College, so I will give you a little information

Xtian Union -

The Reactionary Policy of the Turkish Government

Americans do not readily comprehend the relations which subsist in almost all countries, other than their own, between Church and State; how it should be that the ruler of the State should also be the head of the Church. It is still more difficult for the people of other countries to understand how a church can exist which is not connected with the civil Government, and supported by law. From the earliest times the two functions, civil and ecclesiastical, have generally been joined together. It is natural that a wise ruler in caring for the physical welfare of his subjects should also care for the spiritual; and as force is essential to secure order in material affairs, especially among partially civilized people, so it is essential in controlling those interests which are much higher. Absolute freedom in spiritual matters implies an advanced degree of civilization and culture as truly as does Republicanism. As all people are not prepared for political freedom, so they are not prepared for ecclesiastical independence.

In Turkey the Sultan is absolute monarch in Church as well as in State. In fact, by the Mohammedan theory as by the Papal, the Church *is* the State — if it is proper to speak of Mohammedanism as a "Church," as I do, for convenience. The Sultan is the Moslem Caliph, the vicegerent of the Prophet, with equal authority in temporal and spiritual affairs. The Caliphate, in the year 1577, after various divisions and migrations, was supposed to be vested in an old man in Egypt.

of the non-Protestant Armenians, pupils had introduced what are called "Armenian National Songs": some of which appeal to the Armenian National spirit, but these we have utterly proscribed, & we have forbidden the young men to write anything in their essays which may be supposed to foster that sentiment; & we constantly inculcate the duty of loyalty to the Turkish Government. I have been informed, within a week, by a graduate of this College, who since his graduation has been employed by the Gregorian Armenians, as a teacher in one of their High Schools, that, in this very particular, there is a vast difference between their schools & ours, that the spirit of their schools, & not a little of their instruction is antagonistic to the Government. As I wrote to Mr Heap, when Dr Washburn told me, in Constple in June last, that the name of this College, "Armenia" College, would be objectionable to the Turks, although it has borne that name for eight years or more, we decided, on my return, to substitute for it, the name "Euphrates."

I would not have wearied you, my dear General Wallace, with all these details, except for the fear that some day, we may receive a peremptory order to close our doors, & turn into the street the two hundred pupils under instruction here, many of them from different & distant parts of the country, so that with these facts before you, you may understand the situation from a brief telegram. The college buildings are on our own premises, & that occupied by the girls, pays a tax, & a very high one relatively, as a private dwelling.

I remain, very truly

Your obedient servant, H. N. Barnum

direction by the Father and Uncle of the present Sultan. but he is a strict Moslem, and he is under the influence of [illegible] and bigoted, ignorant Sheikhs. A mosque can be erected without any difficulty. but a firman for the erection of a church is generally the work of years. A Turkish school only needs the permission of the local authorities, and until recently, this has been true of Christian schools. Now they must secure an order from the ~~[illegible] Government~~ Capital. The Department of Education does all it can to foster Moslem schools. while it throws special obstacles in the way of Christian schools. This policy of restriction. which was formerly covert. having now taken an open form. the Greek and Armenian Patriarchs, at Constantinople, have both resigned. The Government refuses to accept their resignations, ~~but~~ and they decline to serve. The Greek Patriarch. particularly. is very decided, & he is sustained by the whole church. It now remains to be seen which party will yield. This conflict may lead to serious political troubles.

This reactionary policy of the Government is particularly apparent in its attitude toward Protestantism and Protestant schools. After the Protestants had been anathematized and cast out of the Armenian church, in 1846. and they were reckoned as outlaws, because they belonged to no one of the existing communities, they were finally constituted a community by themselves. through the friendly offices of Lord Stratford de Redcliffe. the English Ambassador. and by a special Firman made equal to any of the other communities in all their rights and privileges. The Protestants have repeatedly labored to have the Government grant them a Constitution, defining their rights who held the keys of the Temple of Mecca. and he was constrained. by rewards and threats to surrender the insignia of his office to Selim I. the Conqueror of Egypt. who thereby secured for himself and his successors. the coveted title.

When Mohammed II. conquered Constantinople. in 1453, in order to conciliate his Christian subjects, and induce them to remain and make this a great political and commercial centre. he granted to each sect certain special privileges, civil as well as ecclesiastical, and these have been recognized and confirmed by every Sultan since that time. The Patriarchs and Bishops. while receiving their investiture from the Sultan. are nominated by the people, and they have certain duties and prerogatives of a political nature. so that each sect is a sort of *imperium in imperio*. The regulations respecting marriage. divorce. bequests. schools. the punishment of offences by the inferior clergy. and various other matters. have been chiefly in the hands of each separate community. and the Bishops are also *ex officio* members of the civil administrative Councils in the different Provinces of the Empire. Since the accession of the present Sultan there has been a gradual encroachment upon these prerogatives. and now the Government is openly attempting to withdraw some of them and to curtail others.

This action would not be unreasonable. if all the subjects of the Empire were regarded as equals. but it is contrary to the spirit and the letter of Mohammedanism to place a man of another faith upon an equality with a Moslem. Some progress was made. in this

"Our Annual Financial Problem"

The January number of the Missionary Herald, just received, contains an article upon this subject by a Corporate Member. Will you accept a few lines from the Missionary standpoint?

Christians generally acknowledge that all that they have is from God, and that they are his stewards, or in other words his agents for the management of funds and other property put into their hands. How much does this mean? What would we understand by it, if we had placed property in the hands of another to hold in trust, & to use for us, & with whom we were to keep an exact account? Should we be satisfied to leave the amount of interest, ~~to his impulses~~ the proportion of gain wholly to his impulses? Should we be satisfied to have him treat the property as his own, to give a mere pittance, a meager share of its gains, & that too without directly acknowledging his obligations, and our ownership, while from the proceeds of the property he lived in luxury?

From the earliest times God seems to have fixed a standard, a limit below which he would not allow even the poorest of his subjects to go in paying their dues to him, and that is one tenth of their annual gains. The aggregate was much larger. It is true that the law is not repeated in the New Testament. Neither is it repealed, while the teachings of the New Testament in their spirit, demand greater liberality than the old. With our increased light & privileges, & with the burden of the world's conversion and it has been repeatedly promised to them. Sir Henry Layard and the German Ambassador used their personal influence with the present Sultan, directly, and he promised to give them just such a Constitution as they themselves would dictate, and although a document of this kind was presented to His Majesty, he gave them something so entirely different, and so distasteful to the Protestants, recognizing them as a mere faction, that they have never recognized or accepted it. The Government evidently dreads the growth of Protestantism.

Of the unfriendliness of the Government toward Protestant schools we have recently had an instance here. Three miles from the city is the village of Mezere, which is the seat of the Government for this Province. The Protestants had occupied an old dwelling house for their worship and school. Three and a half years ago, one of the walls falling down, a new site was purchased and a new building was erected by permission of the local authorities — the law requiring such permission to come from Constantinople not having been made public here. Two years ago, the Protestants ~~[illegible]~~ suspended a bell upon the building, and the Governor-general ordered, although there were three others in the place, that the bell should not be rung, and the building should be closed, as it had not the necessary authorization at the time it was erected — the local permission not being sufficient. The bell stopped but the school did not. It has now, however, been forcibly closed, and there are indications that this is but the beginning of a general attack upon our schools, although we shall be glad if this shall not prove to be the case. Protestants have much fewer privileges than they had a few years ago.

Harpoot Turkey Jan. 31. 1884.

H. N. Barnum

What are the advantages of this plan?

1. It is very simple and easy. If one's gains are administered in this way and a fixed proportion is regularly set apart, the question of how much he shall give is settled once for all; & he has a fund from which to draw whenever a claim for a contribution is presented.

2. If only a majority of the church should adopt even so low a standard as one tenth & no more, the financial problem would then be settled; or rather the problem would be changed, and it would become, as it is now, in our National Finances - "What shall we do with the surplus?" No begging, collecting agencies would be needed, no more fairs with their "grab-bags" & other questionable devices.

3. May we not hope that it will be pleasing to God, especially if it is cheerfully done? Can we suppose that he would be displeased? His blessing would then follow, for it has been promised.

4. As it is more blessed, a source of greater pleasure, to give than to receive, & as our daily & monthly gains will be accompanied by giving, it will be a constant source of pleasure. The happiest men are generally those who give from principle, and give liberally.

5. It will promote spirituality. Greed has [illegible] greater among the Christians, and there is no cure for covetousness but liberal giving.

Harpoot. Turkey
Feb. 11. 1884.

H. N. Barnum

resting laid upon us. Can we suppose that our obligations are less than the obligations of the Jews of the Old dispensation?

But says one, "__All__ our property belongs to God & should be placed at his disposal". Better still; but do we do it? If one acknowledges this, can he consistently say that one tenth of his income is a large proportion to give to the Author of all good? Will he not rather say that in the case of most persons a much larger share should be given; that any lower sense of obligation is a very unworthy estimate of stewardship; that when every department of the Lord's work is straitened, is in jeopardy for the want of money; when the highest financial skill is required by the men whose business it is to raise the funds for our missionary & other enterprises, while the silver & the gold, in their abundance, are the Lord's, and in the hands of his own agents, that some of them at least are neglectful of their duty?

"A Corporate Member" makes a suggestion. Let a missionary make one. It is this, that every one who is interested in this matter of the "Financial Problem" decide that he will give not less than one tenth of his income back to the Lord; that he will give more, according as the Lord shall prosper him, & up to the point of self-denial; and also that he will use his influence to persuade others to do the same. Such examples are contagious. Here is a __principle__, one which readily commends itself to the reason & conscience of christians when properly presented.

Xtn Union

"Turkish Reforms."

Harpoot. Turkey. Feb. 1884.

A few weeks ago a Caravan en route from Malatia to Arabkir. with thirty two men in it, was robbed of some $500. in money besides other property. by a noted brigand with a single companion. This man's name is Husein. or "Huso" as he is called. He is a desperate fellow. as I have had occasion to know. In 1881 I gave to the Christian Union some account of an adventure with him and his brother, when I was I was on my way to Constantinople. and they robbed me but afterward returned my money and all my effects except forty cents. which I very cheerfully relinquished to them. Shortly after that adventure with me, in an attempt to arrest them the brother was shot and killed; Huso was wounded. arrested. taken to Malatia. tried. condemned and sentenced to several years imprisonment; but, according to his custom. he has escaped from prison. stolen a fine horse and commenced another career of highway violence. It seems strange that so large a caravan could be robbed by two men. but this is more than equalled by the "Cow Boys" and train thieves at the South West. who plunder villages and rob trains. Huso rode to the head of the train and by threats compelled each man to pass over his money to his companion, who was on foot, and one by one sent them on their way.

The matter of the protection of life and property from violence is one of the points involved in the "Reforms" which have been so long talked of. but this is a reformation which needs to be applied to many a country which boasts of a higher civilization than Turkey. There are other points where reformation is even more important than this — when

What are the advantages of this plan?

1. This very simple and easy. If our givings are administered in this way and a fixed proportion is regularly adopted, the question of how much he shall give is settled once for all; & he has a fund from which to draw whenever a claim for a contribution is presented.

2. If only a majority of the church should adopt [illegible] to have a standard as one tenth & no lower, the financial problem would then be settled; or rather the problem would be changed, and it would become, as it is now in our Methodist Churches - "What shall we do with the surplus?" [illegible] appeals would be needed, no more fairs with their "grab-bag," "lotteries" questionable devices.

3. May we not hope that it will be pleasing to God, especially if it is cheerfully done? Can we suppose that He would be displeased? The blessing would then follow, for it has been promised.

4. As it is more blessed, a source of greater pleasure, to give than to receive, & as our daily & monthly giving will be accompanied by prayer, it will be a constant source of pleasure. The happiest men are generally those who give proportionately, and give liberally.

5. It will promote spirituality. Grace has no greater enemy than covetousness, and there is no cure for covetousness but liberal giving.

Harpoot. Turkey | H. N. Barnum
Feb. 11. 1884. |

of vast tracts of waste land and ameliorating the condition of the tax paying population, it seeks to remedy the evil by increasing the burdens of those who are already crushed. If the goose which lays the golden egg has not been killed outright, it is gradually starving to death.

The annual tax upon land is three fifths of one per cent of its value. & in addition to this, ten per cent of all the products of the soil goes to the Government. The tax upon common houses is two fifths per cent, or [illegible] twice that, if the house is worth more than $800. Real estate also pays a good tax when it is transferred, as do horses, cows &c. Sheep & goats pay an annual tax of twelve cents each. As only Mohammedans are admitted into the army, all non-Moslems ~~pay a yearly military exemption~~ males, from the infant of days to the man of one hundred years, pay a yearly military exemption tax of $1.20 each, which is the equivalent of seven days wages for a common laborer. There is also an income tax of three per cent, and to the most of these taxes is added ten per cent to cover the expense of collection.

In the act of collecting the taxes, much oppression is practiced. Soldiers are quartered upon the villages a good share of the time, to aid the tax-gatherers, and they and their horses are fed without any recompense. Sometimes they are bribed to leave, but they soon return, often to treat the people most harshly. In the measuring of grain great injustice is often practiced, while in cotton, opium and some other things which do not pay in kind, but upon which the collector places a value in money, the injustice is much ~~often~~ greater. Unless he is bribed he generally makes it official excessive. I have frequently known the whole crop to be taken to pay the estimated tithe. There lies before me the last number of a ~~[illegible]~~ newspaper, recently established, the it seems to be vital to the very life of the country. Increased attention is now given to the administration of justice but judicial corruption has proceeded so far that improvement will be very difficult and very slow. As to granting equal rights to all classes of the population, the tendency is now in the wrong direction, as I pointed out in a communication three or four weeks ago. The chief effort is made in the department of Finance. It is now several years since the Government has contracted a foreign loan, and so far forth this is an important matter, considering its enormous debt; but on the other hand it is a policy which threatens to be fatal.

A Budget is occasionally prepared, but it is far from accurate. A German financier, Wettendorf Bey, is connected with the Treasury Department, and he is struggling hard to remedy the evils of the present financial system, and to bring the revenues and expenditures somewhere near together, but every year shows a large deficit. While the country has become extremely poor and the revenue is consequently small, the expenses of the Government are unnecessarily large. While there is a large class of officials who work hard on small pay, there is another class of men for whom the Government feels bound to provide, who receive large salaries and do very little work. Then too there is a great amount of dishonesty. The Treasury has a great many leaks, which cannot be closed. The loss of territory has occasioned a corresponding loss of revenue. Instead of supplying the deficiency by inviting foreign capital, by leasing or selling some of its rich mines, by promoting enterprise, by securing the cultivation

Harpoot. Feb. 26. 1894

My dear Dr Clark.

Your letters of Jan. 1. in regard to a new man for Harpoot, & that of Jan. 9. announcing the acceptance of Mr Wheeler's resignation & the recall of Mrs W. were duly received. I did not reply immediately because I knew that you were overwhelmed with cor. but chiefly because I did not know what to say.

It has been rather a trying time since the letters came, although the Wheelers have shown remarkable self-possession, under the circumstances. They are very confident that it was my letter of Dec. 4. which was the final cause of your letter to him advising him to retire, although I think that they are convinced that this was not my intention in writing. They have done a great work besides building up the College, & it is a severe blow to be recalled in such a way.

As I wrote to Dr Smith the other day, I hope that this matter will not be pressed now. There have been times when I have feared that Mr W. from some of his methods, & from the friction which he sometimes creates, might do more harm than good. He took quite decided ground against co-operation, and for a time it seemed likely that he would wholly break with the native laborers and place himself beyond their sympathy. But some weeks before your letter came he changed his course very materially in those things which seemed most objectionable and he now regularly attends our station meetings & the meetings of the Co-operation Committee & seems disposed to work in harmony with all. Your letter to him has given us all an opportunity to speak to him very freely of his faults — he would not allow it before — & I have organ of the local Government which contains the list of the thirty three tithe gatherers for this district for the last year. They are divided into four classes. The first are those whose returns are more than thirty per cent above those of the previous year. One of these men shows a gain of fifty two & a half per cent! This class is pronounced to be "worthy of high praise." The second class shows a net gain of twenty to thirty per cent. These are said to be "worthy of praise, but not so high as the first class". The third have a gain of ten to twenty per cent. & this is very slightly commended, while the fourth, whose returns are less than ten per cent are told that their case will be investigated. A man whose receipts, even in a year of poor crops, fall behind those of the previous year finds it very difficult to secure a re-appointment. This is a check upon stealing, but it does not prevent it, while it is also an incentive to oppression. A good share of all the money collected from taxes is sent to the capital & does not return, so the country is gradually becoming drained of money. All salaries are largely in arrears, and every branch of business is almost at a stand still.

Is it surprising that the people are disheartened — almost in despair? I have been much among the villages this Winter, and I can see that the depression is greater than ever before. If this pressure were for one year, or for an emergency like war, we could hope for recovery, but it is increasing from year to year. There is a report that new taxes are to be imposed.

It will readily be seen how such a condition of things should interfere with the Missionary work — with the establishment of schools & of self-supporting churches, with the spread of the gospel and even with the growth of congregations. Turkey ought to have a large place in the sympathy and the prayers of Christians.

H. N. Barnum

day from his stand-point. feeling sure that he had not intentionally interfered with her prerogatives. while she still felt that she had not had absolute freedom.

When Mr Wheeler heard of Miss Wright's resignation several weeks ago he wrote her that he wished she would leave the school at once. He tried to persuade Miss Seymour to assume the leadership with the duties of a matron with as much or as little teaching as she chose. but failing in this he said that with native help they could get on alone till the season for touring passes. perhaps Misses Seymour & Bush may be disposed to help in the school. We must see it sustained.

I have already written to you that Mr. Brown & I are heartily in favor of M. S. B's coming here. We have spoken to Mr W. once or twice on the subject & we are not without the hope that he will withdraw all
He does not seem to have any strong objections now.
objections to the plan. If it is decided to give him a call. Of course we shall lay the matter before you officially.

We do not forget to pray for you. What should we do without you! I wish that we might bear some of your burdens. but you have an Almighty Burden-bearer. I hope that you are able to lay them so completely upon Him as to relieve you of all anxiety. It is worry & wakefulness that wear one out.

Mrs Barnum joins me in love.

Faithfully yours
H. N. Barnum

much hope that he will, to a good degree, put aside many of those things which have heretofore interfered with his highest usefulness. He can do a great work still. He has great power over the people when he uses it in the right way. He is, I believe, very popular in the College. Mr Allen leaves in a short time for America. Mr Browne is not strong yet, & it is not certain how much work he will be able to do, even if he remains here. So that it will be difficult to get on without Mr Wheeler.

Then too he will resist any attempt to compel him to go. I understand that Mrs W. has said "If we are driven away we will lay the whole case before the people". & I do not doubt a great stir would be created here, & I am quite confident that he would go before the public with his case after he should reach home. They will go much sooner if left to themselves than if they are pressed. Mrs W. & Emily are far from well, & Mr W. has a care-worn look, & these excitements wear upon them all. So I would recommend that the matter be left to the leadings of Providence, & I believe that in His own time & way He will lead to the best solutions of these questions. Mr Browne agrees with me in this.

"But how about the Female Department?" That is the most difficult point of all. We had hoped that Miss Wright would be satisfied to continue in her present position till the close of the term, in July, but she tells me this morning that she is inclined to leave at the Easter recess & go to Bitlis. She has confessed that she is fond of change. If the circumstances here change, she might be inclined to return. I doubt whether she would be happy in either Bitlis or Sivas.

She says that she answered Mr Wheeler's questions the other

Observer –

Harpoot. Turkey. March 1884

Freeman the historian, in his "History and Conquests of the Saracens," points out some of the characteristic differences between the history of Europe and of the East. He shows that in Europe, for 3,000 years, from the earliest period of Greek History, changes have been gradually going on, and these have been in the direction of progress and development accompanied by law; while the East has been stationary, with little of law beyond the will of despots; and whatever of change has taken place has been by substituting one arbitrary ruler, or one despotism, for another of the same kind. "There is no single city or district, however small, of old Greece, of mediaeval Italy, of Switzerland down to our own day, whose internal history cannot afford more political information than the whole succession of oriental governments from Nimrod to Abdul Medjid." His thought is that oriental life, from the very earliest times, has been an almost unvarying monotony, and that there is so little change that the historian cannot find much that is worthy of special notice. To this there have been marked exceptions, like the rise of Budhism, Confucianism, Christianity & Mohammedanism, still the fact remains that, in its chief characteristics, the East of today is not unlike the East of 4 000 years ago.

Change implies either growth or deterioration. In the East decay is more manifest than development. In Europe, when the most civilized races were becoming effete, they have from time to time been renovated by the infusion of new blood. The barbarian hord-

Unfortunately, the Govt. seems to be assuming an attitude of hostility to these schools. The Sultan has no subjects more loyal than the Protestants, & particular care is taken that nothing offensive to the Govt. or to the dominant race shall be taught in them. Even the Armenian National Songs, which are very popular with the Armenians, are not allowed to be sung in these schools. It is not easy to understand the animus of this opposition, except perhaps it may be a little feeling of envy that these schools are superior to the Turkish.

Two flourishing schools have been closed in the Sivas district — one ~~in~~ the town of Kara Hissar & one at the village of Endress. One has been closed near Van & another at Kharpoot, not many yards from ~~near~~ the residence of the Governor General himself. This latter school was of twenty five years standing. Nearly four years ago a new building was erected for it, with the distinct permission of the Municipal Council, but now the pretext is raised that the law which requires that permission for the erection of school buildings should come from Constple was then in force, & the school is summarily closed, the Chief of Police coming in person, & turning the children into the street. The School Board at Kharpoot are actively seeking for pretexts for closing other Protestant schools in the Kharpoot district, where schools have had an unusually fine development, & they insinuate that they are under instructions from the Department of Public Instruction at Constple. "Where there's ~~is~~ a will there's a way", & some sort of pretext will doubtless be found, unless the Govt. is restrained by the dread of exciting unfavorable comment in Europe. This is all very disappointing to those who are hoping to see Reforms instituted throughout the country. What can be hoped from a policy which instead of fostering the best schools, seeks to close them. One of the pressing needs of Turkey today, is for ~~[illegible]~~ genuine men, intelligent, honest, energetic, & they are more likely to come from the Protestant schools, if not interfered with, than from any other source.

H. N. Barnum. Kharpoot. March 12.

doubtless have not had the best chance for development under English sway, but with the very best chance, will Asiatics ever approach Anglo-Saxons in character & enterprise? The Japanese seem ~~appear~~ to be an exception, but as to the rest, the prevailing impression of the best informed men appears to be that while a Christian civilization will save them for the life that now is as well as for that which is to come, and while they may adopt European dress & manners, in the essential elements of character they will retain the oriental type.

The longer I live in the East the more I am impressed with the reluctance of the people to accept changes, to adopt new things, even such as they confess to be best. They often say "That which was good enough for my father & grandfather is good enough for me." Domestic & social life is very much after the manner of the Patriarchs, and in agriculture & the mechanic arts there has not been very much improvement. The family is a little community of itself, embracing several generations, & frequently numbered by scores. While the Government has adopted the European dress, ~~for its~~ except the fez, for its employés, the flowing dress of the past centuries continues to be the dress of the ~~people~~ mass of the people.

During a good part of the reign of the Sultan Abdul Aziz, the government of this country was chiefly directed by Ali Pasha & Fuad Pasha. They were able statesmen, & they were largely imbued with European ideas. They attempted to graft European methods, especially the French judicial code, upon their own, but the result has not been happy. The system in vogue for centuries was a very simple one. The Koranic law, like the Judaic, was, for the most part, a reducing to a system & a recording of that which was already in use, while the Euwhich have occasionally swept over Southern Europe from the North, putting in jeopardy, for a time, every interest, social and political, have, so far forth, had their parallel in the East; but in Europe the Barbarian Conqueror adopted the civilization which he found, & gave new life to that which was ready to pass away, while in the East there has been very little assimilation of races — many of them like the Jews remaining distinct through all the ages — but where they have amalgamated they have taken on the type of the conqueror. The Parthians, Saracens, Seljuks & Turks imparted new vigor for a time, but all the races of the East appear now to have deteriorated. Even Modern Civilization & Commerce, except where evangelical Christianity has been present to counteract their influence, have done more harm than good, for they have brought in vice, infidelity, the implements of warfare, the trappings & frippery — the veneer of civilization. An effete Christianity even has been a strongly conservative power against Paganism, Islam & decay, but it is not a match for Modern Civilization. Nothing but the leaven of the pure Gospel can save these people from degeneracy, and even that will not make Europeans out of Asiatics. The type will remain.

The question has sometimes been raised whether the most complete form of Christian civilization is likely to produce, from among Orientals, men of the highest type in large numbers — philosophers, statesmen, jurists, reformers, men fitted to lead. I understand that the English have been disappointed that after more than one hundred years of British rule in India, the educated classes do not rise higher; that they do not develop more real character. The people of India

Observer.

Harpoot. Turkey. March 31. 1884.

One of the most beautiful astronomical phenomena, which I ever witnessed, was the occultation of Venus by the Moon on the evening of Feb. 29th. The sky was clear, and for a time Venus sat like a brilliant diamond upon the dark part of the crescent Moon, and then disappeared. After three quarters of an hour it emerged from the lower part of the Moon, from which it seemed to hang, like a beautiful pendant.

With March began the Lent of the Armenians and the Greeks. Lent is preceded, as it is in Papal Europe, by a carnival; but there are no masquerades, and much less folly than in Europe, except that there is a good deal of intemperance. It is a time of general liberty. In the villages the girls and young women, arrayed in their bright holiday costumes dresses, join hands in a circle on the flat roof of some house, and have a simple dance to the music of their own voices. On a bright day it is a picturesque sight. The sexes seldom dance together, but occasionally a row of men and women will dance opposite to one another.

The Oriental Lent is longer than the European. It consists of ~~full~~ seven full weeks. Aside from the regular morning & evening service in the church, there is an extra service about ten ~~three~~ o'clock A.M. every day. The majority of the Armenians have learned that there is no virtue in abstaining from animal food, and are not very strict in the observance of the fast, but the majority of those who cling to the old church, partly from habit & partly for appearance, & some because they think it better for their health, abstain from animal food. Some of the old & more superstitious of the people observe it as the Turks do their fast, and ropean codes are complicated & not easy to be managed by Orientals.

When I came to this Country twenty six years ago, the affairs of every district, executive & judicial were invested in a single Council, composed of the local Governor, the Kadi, Mufti & a few notables. The parties to a suit stood up together before the Council, & each stated his case, one frequently interrupting the other, & often both talking together. If the Council was able to gain a general idea of the ~~case~~ matter from the parties themselves they would give a decision, but if not, a few witnesses would be called in & the case speedily disposed of. This was probably somewhat after the fashion of "the elders of the city in the gate" in the Old Testament times. Now, however, there are Courts, with their Judges & Assistant Judges — there are no Juries — & Clerks, & routine, with Courts of Appeal, all in advance of the present civilization, & not in harmony with oriental methods, to say nothing of the number of men, from the Judge down to the Scribes & door-keeper who have it in their power to hinder the execution of justice for the sake of a "present." It is the general confession that the old, summary way was superior to the present, for besides being cheap, the decisions, whether right or wrong were prompt, & they were as frequently right as the present, ~~for~~ because bribery had a less prominent place in the old system than in the present.

As I have before written, the mass of the people are in expectation of great changes in the near future. The so called Mahdi, in the Soudan, is ~~attracting the~~ concentrating the attention of the Mohammedans, & they are waiting to see whether he is the true one or not. A pious Moslem said to me the other day, "If I could only see the true Mahdi I should be willing to die, for after him will come Jesus, who is to renovate the world & bring in a dominion of peace & prosperity." Christ's Kingdom is to be established in these lands, but in a different way from what these poor people expect. May it come speedily! The Orient will then experience a wonderful transformation.

Wm. Bowman

administration to that of other countries, the attempt has been made by the Government to abrogate these privileges.

To this there are two chief objections. The first is that whatever pretensions the Government may make as to the equality of all its subjects before the law, it is all a pretence. The least in the Kingdom of Islam is greater than the greatest non-Moslem. As long as the Sultan is Caliph – the representative of Mohammed – he cannot treat his subjects as equals without denying the faith. This feeling of superiority is universal among all Mohammedans, & it has been fostered by the servility of all the other races in the Empire. The fact that the high ecclesiastics have a degree of political power & influence enables them to protect the rights of their co-religionists to a degree, while the Government, if left to itself, ~~might~~ would subject them to greater wrongs even than at present. Of this there are daily proofs. An even administration of justice is one of the reforms for which Turkey has long waited and for which she seems to be destined to wait.

Another serious difficulty to the surrender of these privileges is the wide diversity in doctrine & practice between Mohammedans & Christians. The schools of each are largely ~~religious~~ devoted to religious instruction, and the Christians are very jealous of any interference, on the part of the Government, with their schools. Among the Christian sects, marriage can be contracted only by the permission of the Bishop of the diocese. According to the proposed arrangement the Turkish Judge is to grant it. Christians are much more particular than were the ancient Jews in preventing marriage when there is any traceable relationship. The parties must be at least "seven degrees" remote from each other, while the Turks allow marriage amongst almost any who are take no food or drink. not even snuff or tobacco smoke, during the hours of daylight. with this addition that while the Turks at night eat the richest food of all the year. these Christians are very careful not to defile themselves with the least particle of animal food. Vegetable oils are, however, freely eaten.

For several months past, the Greek & Armenian Communities have been much disturbed by an attempt, on the part of the Government, to withdraw from them the special privileges which were conferred upon them on the taking of Constantinople in 1453 and which have been re-affirmed by every Sultan since. The Sultan is not only Emperor; he is also the spiritual head of the Mohammedans. The Greeks & Armenians each have a Patriarch at Constantinople, a man nominated by themselves but confirmed by the Sultan, to whom, & to other Bishops who are appointed to represent them throughout the Empire, are committed various politico-ecclesiastical privileges, such as questions pertaining to marriage, divorce, bequests, church property, schools &c. During the last few years a national spirit has sprung up among the Greeks and Armenians, each becoming more clannish, & each cherishing vague hopes of independence such as the Servians & the Bulgarians have achieved. While the Government is striving to amalgamate the different races and make them all "Osmanli", they are drifting further apart. To check this tendency in part. the government. the Christians have less fear of the Turks than formerly, and in the use of the special privileges which the Government gave them, but which were practically under its control, they have, within a few years grown quite independent, so that they are practically an *imperium in imperio*. To check this tendency in part, and to compensate

Harpoot. May 9. 1884

Rev. N. G. Clark D.D.

My Dear Brother.

"The increasing poverty of the people" and "the need of larger appropriations" have been so often spoken of that I am afraid they have become an old story to the American churches, and so fail to produce any impression. The Estimates for 1885 for this Station have recently been made out, preparatory to being submitted to our Annual Meeting, to be held this month in Mardin. Never has so much care been bestowed upon the Estimates as this year. In considering these Estimates for this part of the field, we had the aid, not only of the Committee of Co-operation, but of two other pastors and some of our most intelligent laymen. For other parts of the field, we conferred with the pastors & brethren of those districts, as fully as possible. As a result, some of the places & some of the laborers which have formerly appeared upon our lists, have been stricken out.

According to the plan approved at the Meeting of the Board at Detroit, by which each Mission should receive notice from the Prudential Committee of the amount which may reasonably be expected for the coming year & "within which the estimates must be compressed." the Mission has been instructed to make its estimates for 1885 somewhat less than its appropriations for who are not members of the same family. The marriage of cousins is very common. Christians do not acknowledge any ground for divorce except impotency, while a Moslem has only to speak the word & his wife is a wife no longer. How can these two systems be reconciled?

This attempt, on the part of the Government, to annul their time-honored privileges led both the Greek & Armenian Patriarchs to resign their offices. The Government refuses to accept their resignations & they refuse to perform the duties of their office. Thus, for two or three months, there has been a dead-lock at the Capital. It is thought that the Government is convinced of the unwisdom of its course, as it is likely, if persisted in, to lead to serious political complications, but how to recede with dignity & safety, is not an easy matter. Russia precipitated its last two wars with Turkey with a less pretext than this.

The Armenians are just now having another trouble. Their real spiritual head is a Catholicos, & his seat is at Etchmiadzin in Russia. This office has been vacant for more than a year, by the death of its former incumbent. A difficulty has arisen in regard to the choice of a successor. The Armenians in Russia & the Russian Government are manipulating to secure a Russian Armenian for the office. According to previous methods of voting, the decision of the question really lies with the Armenians in Turkey, & the efforts of their Russian brethren to change the course of procedure so as to give them the advantage, is raising a good deal of opposition. The matter has assumed such a phase that it does not seem to be easy be [illegible] of adjustment. The Constantinople Patriarchate is really a political office, & is confined to Turkey, while the Catholicos is the spiritual head of all Armenians.

H. N. Barnum

often appeal to us for men.

3. Some of these faithful workers in the field need larger salaries, & in some cases we have promised the people that if they will increase their proportion we will increase ours.

4. Some communities which were once self-supporting are ready to drop their burden as being too heavy for them; and we have learned by experience that a little seasonable help to prevent such a case is much more economical than the attempt to resuscitate up a community that has once sunk down in discouragement.

It is quite likely that the other stations in Turkey are experiencing these same difficulties. The truth is that the complete attainment of self-support is not so near as we have hoped. Its progress, without a general revival of religion which shall bring in a large accession to the churches, & encourage [illegible], or some great change which shall bring a degree of [illegible] ~~existing~~ financial prosperity to the country, must be slow. This is not the time to withhold contributions or prayers.

Yours truly

H. N. Barnum

1884. We found, however, in summing up that the estimates, as made in Conference with the native brethren, were largely in excess of the appropriations for the current year. So the members of the Station ~~took~~ devoted several sessions of this to a careful review of them, cutting out here, and paring down there, and ~~cutting~~ striking out aid for buildings entirely, and yet, in spite of all this care, the estimates have gone to the Annual Meeting seventy liras, or more than three hundred dollars, in excess of the appropriations. We could not see any other place to cut down without "drawing blood". Now what is the explanation of this?

1. The present class of Theological students, all of them matured, tried men, complete their course of study this Summer, and next year their salaries must be provided for, and a part of this money must come from the Board. We cannot spare one of these men, but need many more like them.

2. We have the hope of new class, composed of graduates from the College, to enter the Seminary in September; and there are several very hopeful young men at the different outstations who have not had a collegiate education, but who might take a special course in Theology after two or three years of study in the Preparatory Department of the College. They are all poor & will need some help. For both of these classes we have put in an estimate of ninety liras. I hope that we shall need to spend more than that sum soon, for one of the greatest wants of this field is an increase of faithful laborers. Our sister Stations too.

Harpoot. Turkey. Aug. 2, 1884

Messrs Bywater. Perry & Co.

Gentlemen.

Our local authorities are planning to import some machinery for the manufacturing into thread & cloth of the cotton which is raised here. The cotton exported, the distance to the Black Sea being 400 miles, & when it returns from Europe as thread, the price of the thread is fifteen times that of the raw cotton. I have been requested to write to England for information in regard to the necessary machinery — a gin — [illegible] one that will not cut the fibre, a carder, a spinner & a loom, more to be imported subsequently in case these should prove successful. Small gins have been imported but they remove the seed with teeth & so cut the fibre, & make it unsaleable. The natives generally prefer, therefore, the rude hand gins, which consist of two small rollers, through which the cotton passes, leaving the seed behind, but it is a very slow laborious.

What would be the cost of each one of the above machines ready for shipping?

What the weight of the heaviest pieces?

How much horse power is needed to run the whole easily — the motive power being water?

If the motive machinery — water-wheel &c. were to be sent with the rest, what would be the weight difference?

Is there a water wheel, adapted to the rest, which could the effect to no purpose.

3. Some of these faithful workers in the field, need large salaries, & in some cases we have promised the people that if they will increase their proportion we will increase ours.

4. Some communities which were once self-supporting are ready to drop their burden, as long as we pay for them; and we have learned by experience that a little seasonable help to prevent such an issue is much more economical than the attempt to [illegible] up a community that has once sunk down in discouragement.

It is quite likely that the other stations in Turkey are experiencing these same difficulties. The truth is that the complete attainment of self-support is not so near as we have hoped. Its progress, without a general revival of religion which shall bring in a large accession to the churches, or some great change which shall bring a degree of financial prosperity to the country, must be slow. This is not the time to withhold contributions or progress.

Yours truly

H. N. Barnum

Harpoot. Oct. 7. 1884

My Dear Dr Clark.

The Members of the "dear old Board", with many other good people, are now assembling for the Annual Meeting at Columbus. May the blessed Master preside over all your meetings!

Yours of Aug. 18. with a copy of your letter to Mr Chambers, in regard to Co-operation — a very satisfactory letter, & much needed — was duly received.

I do not think that Sivas would wish to join the E.T.M. Her precedents are those of the Western Mission. It would generally be more difficult to attend our meetings than to go to Constple, & it would not be likely to help the Seminary question. Young men will not heed Mission boundaries, but will go to the Sem.y which offers the greatest inducements. This Sem.y question is a very difficult one. The chief element of the difficulty, as it seems to me, is, that nothing short of a very expensive establishment will satisfy the native brethren in the W.T. Mission, & such an establishment will be quite likely to unsettle the Seminaries of the interior.

The new College year began prosperously Sept. 10. The following week the Theological Class of six members — all good men — were examined on the studies of the last term, and delivered very interesting anniversary addresses. They were also examined for licensure by the Evangelical Union.

furnish the requisite power with a small stream of water?

What would be the expense of a man, pay for one year, to come with the machinery, set it up & get it into working order?

I ought to have said at the outset that for ease of transportation & ease of working & economy in purchase-money, the machine should not be of the largest kind.

Could the same motive power be made to turn one or two mill-stones also?

I am aware that this is out of your line, but I see by "The Missionary" that your business is multiform, & perhaps it is sufficiently elastic to include a cotton factory!

If you can give me an early reply I shall be glad.

Yours very truly

H. N. Barnum

American Missionary.

matters pertaining to the expenditure of Missionary funds. the final responsibility of deciding all such questions rests with the Missionaries.

It is easy to see, however, that we shall often feel constrained to yield to the strongly expressed judgment of our Native brethren in questions pertaining to money. although the responsibility rests with us. Their inclination is to increase salaries & to make the burdens of the people lighter. Perhaps they are right. At any rate. Co-operation will add to the expenditures of the Board here. as well as at other places. It has however many benefits. & I am glad that the principle is being inaugurated. It has required very careful management, & it has been several times in jeopardy during the past year chiefly from the missionary side.

Mr Wheeler did not attend the Meeting of the Union. although he generally is present at the Meetings of the Committee.

We are all about as usual. Miss Seymour is in the School. but she says that she shall resume her work with Miss Bush at the close of the College year.

Yours as ever

H. N. Barnum

A new class of seven members, all College graduates, & the first graduates that we have had in the Seminary, was admitted at the same time. Some of them are teachers in the College. All of them teach enough to pay their expenses, although they are not the regular teachers of the College. This is an experiment. They earn the money which is given for their support, instead of receiving it as a gratuity. It gives them less time for study, but it is hoped that it will be a help to promote manliness & independence of character. It is not certain that all of them will enter the ministry.

The Meeting of the Evangelical Union was an unusually pleasant one. At its Meeting last Fall, the Union declined to commit itself to the principle of co-operation until they should know the precise basis which the Board should adopt, & the amount of authority which they were to have. We had invited four persons to meet with us for consultation, & while the Union declined to appoint these brethren, or any others as their representatives, they unofficially allowed them to continue to meet with us. At the late Meeting this Committee reported that they were satisfied. A translation of the Circular of the Prudential Committee of last Nov., was presented & carefully considered, & the Union unanimously voted to accept the principle of co-operation on the basis of that Circular. It was distinctly explained by both parties, that while there might be the freest conference in the Committee on all

Harpoot Oct. 25. 188

G. H. Heap Esq

I am happy to acknowledge your favor of the 10th instant, saying that the Ministry of Public Instruction is willing to grant permission to use the printing press here on condition that we are ready to comply with the laws pertaining to that Department. We have frequently expressed our determination to do this, and now Mr Wheeler, who brought the press to Harpoot and who is responsible for its management, is to write a formal pledge to that effect to be enclosed to you with this. We shall need a copy of the Laws of the Press; and we should also be glad of a copy in French as well as Turkish, if it exists in that form.

I join my thanks with Mr Wheeler's for the efforts which you have kindly made for this object, and trust that they may be crowned with success.

There is another matter about which I should be glad of your help. The American Board has for a long time owned two houses in Diarbekir. Some ten years ago, when American subjects were granted the privilege ~~allowed~~ to hold property in Turkey, the titles of these houses were transferred from the natives, in whose names they were held, to Rev. N. H. Bell, then Missionary in Mardin. Mr Bell being obliged to leave the country on account of the health of his wife, [illegible] questions pertaining to the expenditure of Missionary funds. The final responsibility of deciding all such questions rests with the Missionaries.

It is however very true, that we shall often feel constrained to yield to the strongly expressed judgment of our Boston brethren in questions pertaining to Missions, although the responsibility rests with us. Their inclination is to increase salaries & to make the burdens of the people lighter. Perhaps they are right. At any rate, a question will add to the expenditures of the Board here, as well as at other places. At the present many brought. & I am glad that the principle is being recognized At the beginning any except Missionaries. & it has been carried in properly during the past year, slightly pro the Missionary side.

Mr White did not attend the Meeting of the Com— although he generally is present at the Meetings of the Committee He is all alone now. Miss Bryson is in the school, but she says that she shall remain here with their Board at the close of the College year.

Yours as ever

[illegible]

Marsovan. Nov. 26. 1884.

G. H. Heap Esq
Chargé des Affaires
&c &c &c

Dear Sir.

I presume that Mr Post will have informed you that the Turkish Government is proposing to interfere with our schools — the Male & Female Departments of the College located here. Until today I have not been prepared to make a formal report to you, and now, in order to catch the Post, I must report briefly.

For your better information, I am having copies made of several Turkish documents, which I will enclose with this.

No. 1 is a copy of a letter of the Superintendent of Schools, a man sent from Constantinople, inquiring how many schools we have; what is the course of study (this had already been communicated to him;) whether the schools have the authorization of the Government; the names of the teachers and their lessons, and whether they have diplomas from the Department of Education.

No. 2 is my reply, enclosing the program of study, a list of teachers & their lessons and stating that we had but two schools one for males, established twenty six years ago & another for females established twenty four years ago, at a time when there were no special regulations in regard to schools. I also

Vekil — representative — and a certificate to that effect was made out by the Turkish Court, in due form, at this place.

Two years ago one of these houses was sold, and I went to Diarbekir, expecting to make the legal transfer, but the authorities said that the document given here was in order, but it needed a Consular certification, and Mr Boyajian, the English Vice Consul being absent, the matter was delayed. This Spring we sold the other house, and I was planning to go to Diarbekir to make the transfer of both houses with the help of Mr Boyajian, but he wrote to me that there was a new regulation, which provides that the Agent's certificate — Vekalet Name — must be made in the country to which the parties belong, and certified by the Turkish Ambassador in that country and by the Turkish Minister of Foreign Affairs! This seems to me a very long and roundabout proceeding. Can you not do something through the Ministry of Foreign Affairs? If not, what is the easiest course for us to take?

In this connection I would say that the English Consuls have always been as ready to aid the American Missionaries in different places as their own fellow subjects, but sometimes local officials, as at Erzroom, have rejected their intervention as officious intermeddling, because they had not been instructed by the Porte to recognize British Consuls as the official representatives of American citizens. I would suggest that such an order be secured from the Porte for every Vilayet where Americans reside.

I remain, my dear Mr Heap,

Faithfully yours. H. N. Barnum.

till finally the Vali told me that he did not regard it as a matter of any consequence, as other schools had firmans &c. I say to the Vali that after we had done this, we were free from fault, and why complaints were sent to Cons'ple and this recent order issued, we do not understand. but leave it to his superior wisdom to fathom. I also say that we still hold ourselves in readiness to take such steps as they may point out to secure the permit that they consider essential. This reply I have written today and will send it tomorrow. I showed No. 2 to the Vali yesterday. and he expressed much surprise ~~and~~ at the course that had been taken by his predecessor & the present School Board. and he asked me to send him a copy. as I was already planning to do.

This is the history of the case up to this point. Some person had evidently spoken to the Vali about an addition to Mr Allen's house, which was made two years ago. and which is now occupied by the girls. for when he first spoke to me privately in regard to the order from Cons'ple. he said it was an order to close the Girls' School. on account of a building which was erected as a house but now occupied as a school. Under this impression. I asked Mr Peet, three weeks ago. to communicate the facts to you. If we succeed in securing governmental authorization. I hope to get a [illegible] that building recognized as a school building. It stated that the schools had frequently been visited by the highest officials, civil & military, and they had expressed their approbation, one of the Valis even writing to the Ministry of Public Instruction an account of his visit and receiving in reply a note of thanks, and a few books to be used as rewards. but up to this time we had never heard the suggestion from any quarter that a formal authorization was necessary, but if it is necessary, we should be very glad to have the local Government put us in the way to secure it, & also if diplomas are necessary, the teachers will be happy to pass the necessary examination.

No. 3 is an order from the Department of Public Instruction in Constple. to the Government here, stating that they have received two complaints from this, the local Government, that the Americans have a school, without legal authorization, and that this is wholly contrary to law: and the local Government is ordered to give those who are in charge of the school information that if they do not obtain such authorization within three months the school will be closed. this was received Nov. 24.

No. 4 is a note from our present Vali, Hadji Hassan Bey, enclosing a copy of No. 3, No. 5 is a reply to this, enclosing a copy of No. 2., and telling him that after sending that paper — No. 2 —, which was referred to the Idare Meglis, I spoke to the Vali, Nafiz Effendi, and to the Superintendent of schools several times, urging them to finish this business rights, if matters come to that pass. We shall use our best endeavors to finish matters here, so as to give you no trouble. It would facilitate matters here, if a sharp reprimand should come from the Ministry of Public Instruction to the Maarif Mudiri and the Mufettish — the Superintendent and Inspector of Schools — and I should suppose that it might not be amiss to give the Department of Public Instruction some idea of the attitude of these men, so that they may be prepared for an adverse decision. The Vali promises his help, but he is a great stickler for legal forms.

I have been informed that three things are necessary to secure official authorization for a school. 1. The course of study is to be approved. 2. The text books. 3. The teachers are to be examined and furnished with diplomas.

In this connection several questions arise —

1. How far shall we allow of interference with the course of study? Has the Govt. any right to go beyond prohibiting a study which it may regard as harmful — as for example Armenian History — which has been dropped out of the course, knowing that objections would be raised against it. The School Board has complained, in a document which was read to me the other day, officially, in the Idaré Mejlis, the Vali himself being present, that we taught Latin, Greek and English. If we choose to teach the Chocktaw language, has the Govt. any right to interfere, so long as they pay nothing?

will then be free from taxation.

I suppose that we might have rejected the demand of the Government, on the ground that it is ex post facto, giving them an opportunity to see that there is nothing in the instruction or management of our schools contrary to law, order, or to any governmental regulation, but we did not wish to have a struggle with the Government, and the School officials at that time were exceedingly friendly, and promised their best services. About a year ago, for some reason which I could never understand, these same men assumed a hostile attitude, which they maintain to this day. It is our first experience, in a residence of more than twenty five years, of any unpleasant relations with officials of any grade. They are diligent in warning people against us, against sending to our schools, against becoming Protestants, and they improve every opportunity to close or to hinder Protestant schools. I do not doubt that they will now place every possible obstacle in the way to our securing permission to continue our schools - the College - in the hope of seeing the College, in all its departments, closed. A tree that has thus had a flourishing growth for a quarter of a century, cannot easily be torn up. We shall resist all attempts to do this, if matters are brought to that pass, and we confidently rely upon the kindly offices of our Legation to protect us in our we have received instructions from our Legation.

Oct. 25th I wrote to you in reply to your note in regard to permission for the Press. Mr Peet informs me that if no objection is raised here, we might go on with the press. but the authorities here, that is the Board of Education to whom this pertains, would not give any permission. as you can see from what I have written.

On the 25th of Dec. last, I wrote to you in regard to the press. and sent you a copy of all the books published here. The Ministry of Public Instruction has written here that on one page of one of the English books, there is something harmful — muzoor — therefore Mr Whitney is informed that he is fined fifty liras! They don't mention the book.

I remain

Faithfully yours

H. M. Barnum

2. How far have they a right to object to teachers, whose salaries we pay? We have gradually trained up a very fine corps of teachers, young men & women, not only of high character, but each one of whom performs his service well in his own department. We are satisfied with them. Is that not sufficient? Not all of them can pass examinations in everything, but every one is ready to be examined in his special department. Is that not sufficient?

3. What attitude shall we take in regard to the female teachers examination? The non-intercourse of the sexes is very strict in this part of the country, especially among the Moslems. When the Vali spoke about this the other day, I replied, "After one of your female teachers has been examined by men, ours may be. You may commission thirty women if you choose", &c. Am I justified in taking this position?

4. Has the Government any right to demand that the American teachers, male & female, shall be examined? I should say No. Has our Legation any instructions to give on this point?

We do not wish to compromise the Legation in any way, nor to assume such an attitude that you cannot justify us in taking. Therefore I shall be glad if you at your earliest convenience, will kindly give us any suggestions or instructions as to our conduct. If we are crowded into a corner, I shall say that we cannot take responsibility until

Harpoot. Dec. 30. 1884

G. H. Heap Esq.

My Dear Sir.

In writing to you under date of Nov. 26. I enclosed copies of documents which had been exchanged with our local officials in regard to the Schools here. In regard to document No. 5. the Vali informed me verbally that we ought to make special application, that is that we should lodge a formal petition with him, which would be duly considered here and forwarded to Constple. In reply to that, a Firman would probably come, and after the Firman is received, the local Board of Education would examine the teachers, course of study &c. previous to its delivery. I accordingly drew up a petition in the name of Mr Wheeler, the President of the College, a copy of which I enclose with this, and I presented it in person on the 10th instant. The Vali read it and said it was in order. He said it would be referred to the Idare Meclisi, & thence to Constple, & he promised to give me the number of the document, when it should be sent, so that you might look after it, and see that it was not forgotten; for a failure to secure permission, now that it has been applied for, would give us a worse position than we had before. I have sent two or three times for the number, but have been informed that the document has not yet been forwarded to Constple.

I. Now for those things in regard to subjects to teachers,

[illegible]

"choose", &c. Are I justified in taking of this [illegible]

4. Has the Government any right to demand that the American teachers [illegible], shall be removed? I should say no. Has the Legation any instructions to give on this point?

We do not wish to compromise the Legation in any way, nor to assume such an attitude that you cannot justify us in taking. Therefore I shall be glad if you at your earliest convenience, will kindly give us any suggestions or instructions as to our conduct. If we are crowded into a corner I shall say that we cannot take responsibility until go by this Post without fail". Both he & the Sup^{t} said that no telegram had been received from the Department of Public Instruction in regard to this matter. Whether the "[illegible]" [illegible] or ours, I cannot say.

You are aware that our College has two branches, a Male & a Female. Each of these branches has three departments,
3 viz: school-preparatory, Preparatory & the College proper. Although the
cf. three departments of each branch are grouped together in one building, the Superintendent of Schools said that each would be regarded as a separate school. So in the application which I made in Mr Wheeler's name, he being the President, I specified six schools. A copy of this petition was sent to Mr Hoff. under date of Dec. 30.

Another point upon which the local authorities lay a good deal of stress is that the premises occupied by the Girls' School, which is a part of Mr Allen's house, shall be set apart & recognized as a school. The Sup^{t} of Schools has told one of our teachers, that unless this is done, he will not allow it to be occupied. This is also introduced into the petition. If this is granted it will relieve us from some 500 or 600 piasters tax every year. It would be well to note this point.

You inquire whether other schools are treated in the same way as ours. The Capuchin Monks have some elementary schools. About two months after the notice was served upon us, a similar notice was served upon them. They refused at once to

In the last paragraph of my letter of Nov. 26 I informed you that Mr Wheeler had been fined fifty liras for using the Press without permission. The Vali has demanded this money several times. Mr Wheeler has not declined to pay it, but he wishes, before paying, to have some assurance that the permission to use the Press will be given. I now learn, from a member of the Idare Meglis, that the Petition for the schools came before the Meglis, the Vali being present, & it was decided not to pay any attention to it until the fine is paid. We are therefore very glad to learn, through Mr Peet, that you have made application for both the schools & the Press. We have used our best endeavors, by cultivating kindly social relations, & in other ways, to further our work here, but these officials seem to regard the creation of difficulties where none exist as magnifying their office. So if you can succeed in securing firmans for both the College & the Press, you will lay us under great obligation. Mr Wheeler will write to you in due time in regard to the fine.

The Superintendent of Schools told me that application should be made for six schools, as the Male & Female Departments have each three divisions, although these divisions of each department are grouped together. I accordingly, in the application, a copy of which is enclosed, put it in that form, & also included the setting apart of that part of Mrs Allen's house which the girls use, & upon which we now pay taxes. If both these conditions can be included it will save future trouble.

Yours very truly. H. N. Barnum

193

In the last paragraph of my letter of Nov. 2nd I informed you that Mr Wheeler had been fined fifty liras for using the Press without permission. The Vali has demanded this money several times. Mr Wheeler has not declined to pay it, but he wishes, before paying, to have some assurance that the permission to use the Press will be given. I now learn, from a member of the Idare Meglis, that the Petition for the schools came before the Meglis, the Vali being present, & it was decided not to pay any attention to it until the fine is paid. We are therefore very glad to learn, through Mr Peet, that you have made application for both the schools & the Press. We have used our best endeavors, by cultivating kindly social relations, & in other ways, to further our work here, but these officials seem to regard the creation of difficulties where none exist as magnifying their office. So if you can succeed in securing Firmans for both the College & the Press, you will lay us under great obligation. Mr Wheeler will write to you in due time in regard to the fine.

The Superintendent of Schools told me that application should be made for six schools, as the Male & Female Departments have each three divisions, although these divisions of each department are grouped together. I accordingly, in the application, a copy of which is enclosed, put it in that form, & also included the setting apart of that part of Mr Allen's house which the girls use, & for which we now pay taxes. If both these conditions can be included it will save future trouble.

Yours very truly. H. N. Barnum

go by this Post without fail". Both he & the Supt. said that no telegram had been received from the Department of Public Instruction in regard to this matter. Whether the "Osmanli Department" is opposed, either of [illegible] or ours, I cannot say.

You are aware that our College has two branches, a Male & a Female. Each of these branches has three departments, viz: sub-preparatory, Preparatory & the College proper. Although the three departments of each branch are grouped together in one building, the Superintendent of Schools said that each would be regarded as a separate school. So in the application which I made in Mr White's name, he being the President, I specified six schools. A copy of this petition was sent to Mr Heap under date of Dec. 30.

Another point upon which the local authorities lay a good deal of stress is that the premises occupied by the Girls' School, which is a part of Mr Allen's house, shall be set apart & recognized as a school. The Supt. of Schools has told one of our teachers that unless this is done, he will not allow it to be occupied. This is also introduced into the petition. If this is granted it will relieve us from some 500 or 600 piastres tax every year. It would be well to note this point.

You inquire whether other schools are treated in the same way as ours. The Capuchin Monks have some elementary schools. About two months after the notice was served upon us, a similar notice was served upon them. They resorted at once to

Harpoot. Feb. 4. 1885

Major General L. Wallace
Minister of the U.S.A.
&c &c &c

My dear Sir.

I was extremely glad to receive, yesterday, your favor of Jan. 22. It assures us, not only of your sympathy, but of your efforts in our behalf— efforts which I trust, may soon be crowned with success, for your sake as well as ours. The three months of grace which the Government gave to the College, were drawing to a close, and we were fearing lest the Government might attempt to close the College; and we dreaded a collision, for we could not close it unless force were employed.

After receiving your letter, I called on the Vali and informed him that I had a letter from you inquiring what had become of our application for an official recognition of the College. He seemed to have forgotten all about it; but it was found, & he said that it should be forwarded to Constantinople by this Post. The authorities here say that they have no power to grant permission to the schools of foreigners. The Vali summoned the Superintendent of Schools, & inquired why the petition had been delayed so long. He replied something about the fine for the printing press, but I said "that is a wholly different & separate affair", and the Vali said "let it

the French Embassy. but I was informed yesterday that no reply has yet come to their application. I judge by a notice in the local newspaper, that the Government proposes to take the special direction of all the native public schools. The permission for this will probably be given here, for the local Govt. proposes to take the whole control, appoint teachers &c. There are no foreign schools save the Catholics' & our own.

Mr Wheeler wrote you the other day in regard to the fine for the press. You may remember that you made application nearly two years ago. The Govt. has not been disposed to grant it. Mr Wheeler is willing to pay the fine if there is good hope that permission will be granted. If it is not granted he thinks that the keeping the establishment shut, which cost a good deal of money, is of itself a punishment a good deal in excess of the offence; & a double punishment is flagrant injustice. He however commits the whole affair to your discretion. If the fine must be paid, there are reasons why it would be better to pay it there rather than here, and Mr Wheeler has authorized Mr Peet to pay fifty liras on his account if you shall ask for it.

With many thanks for your kind letter and for your promised aid.

I remain

Ever sincerely yours

H. N. Barnum

———. Turkey. March 2. 1885.

During the last few years the Turkish Government has shown a good deal of zeal in the matter of road-building, especially upon the leading thoroughfares from the seaboard to the chief cities of the Interior. The wagon road which was begun here some fifteen years ago, has at last, with the exception of a bridge across the Euphrates, been completed to the Black Sea. The road is an imitation of the French chaussée, and it bears the same name, that is the French name is applied to it, even in Turkish. A ditch is dug upon each side, the earth is thrown up in the center & smoothed down; this is then paved with stones about the size of one's head; & over all is a coating of gravel. Lumber wagons have begun to pass back and forth — a sight which was probably never before witnessed in this part of the country, even in the days of the Roman dominion. The work is accomplished by forced labor, except that of the superintendents, carpenters & masons, the people furnishing their own food, and for the most part their own tools, hence it moves slowly. The people do not yet appreciate the value of roads, & they go to this work very unwillingly. A Turkish ecclesiastic, not long ago, in speaking time of the near approach of the end of the world, mentioned this road-building & the oppression connected with it, as one of the signs   is at hand, and he said "Ever since the days of His Holiness Adam, these roads have answered every purpose; but now that the people have become very poor, the Government is oppressing them by compelling them to make chaussées; and our Prophet ~~gave~~ named oppression as one of the signs of the last days."

Very different is the strain of the local official paper, established last year, the last number of which lies before me. In commenting upon

———. Turkey. March 2. 1885.

During the last few years the Turkish Government has shown a good deal of zeal in the matter of road-building, especially upon the leading thoroughfares from the seaboard to the chief cities of the Interior. The wagon road which was begun here some fifteen years ago, has at last, with the exception of a bridge across the Euphrates, been completed to the Black Sea. The road is an imitation of the French chaussée, and it bears the same name, that is the French name is applied to it, even in Turkish. A ditch is dug upon each side, the earth is thrown up in the center & smoothed down; this is then paved with stones about the size of one's head; & over all is a coating of gravel. Lumber wagons have begun to pass back and forth — a sight which was probably never before witnessed in this part of the country, even in the days of the Roman dominion. The work is accomplished by forced labor, except that of the superintendents, carpenters & masons, the people furnishing their own food, and for the most part their own tools, hence it moves slowly. The people do not yet appreciate the value of roads, & they go to this work very unwillingly. A Turkish ecclesiastic, not long ago, in speaking [illegible] of the near approach of the end of the world, mentioned this road-building & the oppression connected with it, as one of the signs is at hand, and he said "Ever since the days of His Holiness Adam, these roads have answered every purpose; but now that the people have become very poor, the Government is oppressing them by compelling them to make chaussée; and our Prophet named ~~[illegible]~~ oppression as one of the signs of the last days."

Very different is the strain of the local official paper, established last year, the last number of which lies before me. In commenting upon the French Embassy. but I was informed yesterday that no reply has yet come to their application. I judge by a notice in the local newspaper, that the Government proposes to take the official direction of all the native public schools. the permission for this will probably be given here. for the local Govt. proposes to take the whole control, appoint teachers &c. there are no foreign schools save the Catholics' & our own.

Mr Wheeler wrote you the other day in regard to the fine for the press. You may remember that you made application nearly two years ago. the Govt. has not been disposed to grant it. Mr Wheeler is willing to pay the fine if there is good hope that permission will be granted. If it is not granted he thinks that the keeping the establishment shut, which cost a good deal of money. is of itself a punishment a good deal in excess of the offence; & a double punishment is flagrant injustice. He however commits the whole affair to your discretion. If the fine must be paid. there are reasons why it would be better to pay it there rather than here. and Mr Wheeler has authorized Mr Peet to pay fifty liras on his account if you shall ask for it.

With many thanks for your kind letter and for your promised aid.

I remain.

Ever Sincerely Yours

H. N. Barnum

within the last two or three years, although it is well understood that there is no court which is free from bribery. A man holding a high official position by direct appointment from the Sultan, told me, five years ago, that the Sultan told him that he was satisfied that the Minister of Justice, who above all men ought to be immaculate, would take as low a bribe as one dollar, and yet he occupied that position for many years!

Another evil under which the population groans, especially the Christian part of it, is the oppression practised by Turkish Beys, and the lawless violence of Koords and Circassians. There is a rich Turk, named Hussni Bey, who lives within seven miles of the Governor-General, and who is on familiar terms with all the officials, who has taken violent possession of hundreds of acres of land within the last fifteen years, and who is adding to his domains every year in the same way. Very few men dare to go to law with him, and if they do they can scarcely find a man to testify against him, while he can bring hundreds of men to testify falsely in his behalf. He is surrounded by a band of lawless characters, and he uses them to intimidate even respectable men to do his bidding. Another man, Isak Bey, who lives some thirty miles away, is a genuine feudal lord, who owns more than twenty villages, the inhabitants of which he treats as serfs. He is known to have caused the death of twelve or fourteen persons, and yet he has never been brought to justice. The Armenian Patriarch Nerses, who recently died, greatly lamented, told me less than two years ago, that he had vainly made greatest long-continued efforts to have this man brought to Constantinople for trial, knowing that he would bribe or over-shadow the courts in the interior, but in vain. He has used his money in such the value of public works and the zeal of the Government in making them. It congratulates the people that they live in such a glorious age and country, in the following terms. "The Infinite and Eternal One having brought near the time of grace & of happiness, the present age is one for which we cannot be sufficiently thankful. It is an age in which every form of justice, all blessing, all wealth & prosperity abound, and in which it is our good fortune to live. May God preserve him who is the soul of our great people, the pure and shining light, the embodiment of justice; the executor of mercy for all, whose care extends to even minute details, the possessor of exalted power, the Caliph, our King of Kings, upon his throne, with majesty, until the day of the Resurrection. Amen." I have read this over several times, to see whether this is a seriously written article — for it is in reality the keenest satire — but I remember that insane adulation is the habit of the country. You can scarcely take up a number of a Turkish newspaper which does not contain a eulogy of the Sultan, the local Governor, or some other official, which is almost untranslatable by reason of its extravagance.

What are the facts in the case? Has a political Millennium dawned upon Turkey, or are there any signs of its near approach?

The present judicial system is a mixture of the Koranic and the European. The addition of the latter, with its multiplication of Courts and judges and scribes and other employés, while it has greatly increased the cost of administration, has not, on the whole, been an improvement. The machinery is too complicated for Orientals in their present stage of advancement, and it greatly multiplies enormously the chances for bribery. There seems to be however some improvement contract foreign loans, as it used to do, while it must pay at least a little of the interest on its foreign debts. Russia too demands the prompt payment of its war indemnity, as the installments become due, so that there is a constant current of money flowing out of the country, and no counter-current bringing it back again. With no gold production and a very little silver, how long can this process continue? With its expenditures some twenty or twenty five per cent in excess of its revenue, with no surplus fund to fall back upon, but ~~instead of~~ with an enormous debt instead, the Government still keeps up its functions. Is it surprising, however, that business is at a standstill, that labor is cheap, and that even agriculture, with only a local market, has become unremunerative. The farmer gives ten per cent of his crop as a tax on his produce. One per cent was added to this last year, as a permanent tax to build up & support [illegible] an agricl Academy, which no farmer's son has the least hope of ever entering. He pays a heavy tax on his land, on his stock &c. & if he is a Christian not a Moslem, he must pay as a yearly tax for exemption from military service, one dollar & twenty cents for every male in the family, young & old. The strictest rigor is practiced in the collection of taxes. The tax-gatherer is omnipresent. Many of the taxes are payable in monthly installments, but before those of one month are paid, the taxes for the next month are due. In the absence of money, food, household articles, cooking utensils, whatever can be sold, goes into this insatiable maw. I have even heard of the bed being taken from under a sick man & sold to pay his taxes. In many out-of-the-way places the collectors give false receipts, & put the money in their own pockets. After a year or two the people are compelled to make up these deficiencies. A letter lies before me from a man who is wholly trustworthy, saying that, while the a way as to give him constantly increasing influence and power. On his return from a pilgrimage to Mecca, a year ago, thousands of people, from the highest to the lowest, turned out to welcome him home. In a residence of twenty-six years here, I have never seen so great a crowd. And now, the other day the Government promoted him by making him a Pasha! He has two sons, just grown up to manhood, who are "twofold more the children of hell" than their father. There is no crime too base for them to perpetrate, and neither age nor sex is free from their violence.

The great, all-embracing distress, however, is financial. All classes, from the Sultan to his humblest subject, feel it. Our Governor-general confesses that this is the most difficult part of his administration. The Defterdar, the man at the head of the local Treasury, has told me that he often hides to escape the clamors of those who make demands upon an empty treasury. The Central Government demands that a good share of the revenue be sent to Constantinople for its own wants while, at the same time, it puts off its creditors with drafts upon the provincial Treasuries. These drafts upon the local Treasuries are, at almost any time, in excess of the revenue for an entire year. Then too, there is the local Army Corps, its officers and privates, its Commissariat, and the horde of civil employees, whose salaries are all largely in arrears.

Whence comes the revenue to meet these drains? From a people already poor, and growing poorer every year. Trade is almost in a very depressed condition. Articles of native manufacture have been almost crowded out by foreign goods. These goods must be paid for by money, as the country has very few exports. The Government is not able to

Harpoot. June 8. 1885.

Rev. N. G. Clark D.D.

My dear Brother

Your letter of March 27. was duly acknowledged. As I did not feel prepared to answer your question as to my "best views" in regard to the proposed Theol. Seminary at Constple. I have kept your letter in sight so as to remind me of my duty in this particular. The subject deserves more careful consideration than I have been able to give it, but the following considerations lead me to doubt the wisdom of the proposed plan.

1. It is an experiment, & a costly one. The providing of buildings will be no trifle. The native brethren would feel that some show would be necessary to give the enterprise prestige. As I understand the plan. a full corps of Professors will be required who will have little if any work besides teaching. Consequently salaries are. & must be. large. The cost of living to the students too will be so great that few. if any. probably none. would undertake a course of study at such an institution unaided. Individuals & churches in this country are slow to undertake such expenses. even where they have the ability. & students do not like that kind of aid. The result would be that directly or indirectly the support of students would probably come back upon the Board. or else some who would go to Marsovan would fall out entirely on account of the expense.

2. The experiment is not only costly. but it is a

annual tax for this village is an exorbitant one — 30.000 piasters — the valuations of real estate being excessive. yet the Government now comes upon the village for 60.000 piasters as "back taxes", although only one fifth of this amount is unpaid. The Government, of its own accord, is giving out new titles to the land, & it demands for that an aggregate of 20.000 piasters, so that in the place of the 30.000, which they considered beyond their ability to pay, they are asked to pay 110.000 piasters.

To meet, in part, the demands of the army for money, the tax lists of certain villages are passed over to it. The cavalry having nothing to do, send horsemen out to a village, where without paying a cent, they give their horses after eating, & disdaining the food which the people themselves eat, they live upon the best which the village affords. Curses & blows abound as a matter of course. Sometimes they are bribed to leave, but in a few days they are back again.

This letter is already too long, although the subject is by no means exhausted. Perhaps I have written enough to show the force of the declaration in an Turkish paper that "every form of justice, all blessing, all wealth & prosperity abound". My chief object however, in setting forth the woes of this poor country, is to enlist the pity, sympathy & the prayers of others in its behalf.

of English. Our graduates have a daily exegetical exercise during the College course, & before that, in the Preparatory department. They have it again in the Sem.y course. I had not one tenth the biblical training during my course of study that these men get. They do not study Hebrew, & probably would make no after use of it, if they did, just as is the case with 99/100 of the American ministry. In consequence. The congregations, even at the Capital, have not advanced so far in intelligence as to need a high style of preaching. The Europeans & Americans attend English services for the most part. The preaching that is needed is of the Moody & Dr Somerville stamp. It is the Bible, the Lord & the Gospel, & that style cannot be improved by any scholastic device. The great lack among the churches & the laborers — perhaps I may include Miss.y laborers too — is spirituality, & the lack in the ministry now is not more education, but more of the spirit of Christ, more , a burning love for souls. This, I know, is compatible with the highest scholarship, but I should not hope for an increase of it in a Const.ple Seminary.

Pastors for the interior should be educated in the interior. The half a dozen pulpits of the sea-board towns could be easily furnished, if the churches of the interior shall be baptized anew, & shall give their young men to the work of the ministry. We are encouraging a class of young men to take a special course, with reference to village work, feeling that a full College course is not necessary for those who are to labor in many of the villages, that they would not be contented there, & that the villages would not want them. The standard is at least high enough for the present, perhaps.

All about as usual.

Ever aff.ly yours. H. N. Barnum

doubtful one. The students would be few, unless sent from the interior. The large cities in America, notwithstanding their many churches & Christian enterprises, furnish very few candidates for the ministry. How many would come from Cple, Broosa & Smyrna?

Then too, Cple would not be a good place to train men. The spiritual atmosphere is not healthful. The standard of spirituality is low. There is much complaining, not only against ~~the another but~~ missionaries, but against one another. The temptations are many & great. The students would acquire such habits as would unfit them for life in the interior, even if they would be willing to return to the interior. They must have larger salaries, while the people complain that they are unable to pay the present salaries of their preachers. It would be easier to supply the few pulpits of the sea-board from the interior, than the many pulpits of the interior from a Seminary at the Capital. The sea-board towns have no preachers to compare in ability with many in the interior.

9. Such a Seminary would, if it succeeded, probably destroy the Seminaries at ~~Aintab~~ Marash & Harpoot, just as it proposes to swallow up that at Marsovan. The Board cannot, of course, maintain these two Semˢ at the grade proposed in Cple. The brethren at Marash however, offer to give their chief time & strength to their students. All students wish the highest education to be found, & the ~~knowledge~~ impression that the best article could be had at the Capital would make them dissatisfied here. The graduates of the Colleges have a good knowledge

Marsovan. July 20. 1885

My Dear Dr Clark

The Congregationalist for July 11. containing an editorial in regard to the Baptist movement in Arabkir, lies before me. This statement is correct, but I am moved to add a few details.

Pastor Mardiros left his church in Arabkir in the month of April 1881 — more than four years ago. So far as I can learn, he has never reported to his people the measure of success which attends his efforts to raise money. When he left, the teacher of the High School aided in conducting the religious services in both quarters of the city, but his conduct was such that he was dismissed, and he proved a positive damage to the work & not a help. Since that time, with the exception of a four months supply and a Sabbath now & then from an occasional visitor, they have had no preaching except by some of their own number. We have been surprised that the congregation has held together so well. To borrow their own phrase, they are "sheep without a shepherd."

About the middle of last April we received letters from the committee of the church & some others saying that some young men from the congregation had been to Erzroom, had talked with the "Baptist Missionary" there, had brought and circulated Baptist tracts, and as there was no one to controvert the tracts, the Baptist sentiment was spreading.

Harpoot. July 20. 1885

My Dear Dr Clark

The Congregationalist for July 11. containing an editorial in regard to the Baptist movement in Arabkir. lies before me. This statement is correct. but I am moved to add a few details.

Pastor Mardiros left his church in Arabkir in the month of April 1881 — more than four years ago. So far as I can learn, he has never reported to his people the measure of success which attends his efforts to raise money. When he left. the teacher of the High School aided in conducting the religious services in both quarters of the city. but his conduct was such that he was dismissed. and he proved a positive damage to the work & not a help. Since that time. with the exception of a four months supply and a Sabbath now & then from an occasional visitor. they have had no preaching except by some of their own number. We have been surprised that the congregation has held together so well. To borrow their own phrase. they are "sheep without a shepherd."

About the middle of last April we received letters from the Committee of the church & from others saying that some young men from the congregation had been to Erzroom. had talked with the "Baptist Missionary" there. had brought and circulated Baptist tracts. and as there was no one to controvert the tracts. the Baptist sentiment was spreading.

in America that the Baptist doctrines had been introduced & the prospect was that a good many of the church would accept those doctrines. The reply came some three or four weeks ago from the Pastor that he himself was inclined to accept the same doctrines. & that if the church as a whole were ready to do the same. let them sign a paper to that effect. & send it to him. and the Baptists would give them all the money they needed. This letter was read to the Committee of the Community or Parish. They exhorted the owner of the letter to say nothing about it. as the church as a whole never would become Baptist. & the only result would be a division, & hence a weakening of the church. The Pastor distinctly wrote, "Let there be no division. If the church will not enter into this arrangement unanimously. let nothing be said about it". But: it leaked out & the intelligence spread rapidly. & the hope of getting the Pastor back soon with his pockets full of money has rekindled the [illegible] nearly extinguished Baptist flame. The very person who wrote to the Pastor in America wrote to me the other day urging that an "influential preacher" be sent. saying that such a man would head off the present excitement. otherwise he feared that a considerable number of the church, possibly one half, would go over to the Baptists. He said that although his own convictions were in that direction of immersion, he was using all his influence against this movement. knowing that only evil would come from it. He speaks of it as confined chiefly to the young men.

They said also that some of these persons had invited this "Missionary" to come to [illegible] & that he had promised to come. They begged that as they were without a preacher, some one would come who should supply the pulpit while this man was there, lest there should be any division or separatement in the matter of baptism.

Pastor [illegible] [illegible] of this city very kindly consented to go. The people were hungry for preaching, so he held daily services. He says that the meetings were largely attended. He is not a controversialist, & did not preach directly upon the subject of baptism, but upon the necessity of a spiritual life & of a reliance upon Christ and not upon any forms. The Baptist came round, but the course of Pastor [illegible] was so discreet that there was no separatement. Five persons were baptized, of whom only one or possibly two were church members. These all belonged to one family circle, & were persons of no great influence in the congregation, and they were moreover the persons who had invited the Baptist to come. This man, on his return from [illegible] to [illegible], called at the village of [illegible], and immersed the Rector of that little church, a simple-minded old man perhaps eighty years of age. [illegible] who is in his in his second childhood. None of his congregation were baptized.

About the time the above-mentioned letters were written here, one of the members of the church who was probably induced to immersion from reading the tracts, wrote to the Pastor at the time of baptism. There are in almost all churches certain disaffected persons who are ready for anything that is divisive, & others can be found who are ready to join that which will pay well, as from these three classes some others the Baptists will make proselytes.

The Baptists surely cannot place a higher value upon immersion than we do upon infant baptism. It is not only a precious privilege to us, as parents, to consecrate our children to God by this rite, but we believe that it has the Divine sanction — that it is very important. Now if we were to send Missionaries to Burmah, who should set before Christian parents the value, the preciousness of this rite, is it not likely that some would be persuaded? Are there not some also who are not pleased with their pastors, or their brethren, or the Missionaries or the policy of the Baptist Union, who would be glad to join some opposing enterprise? If all this were coupled with the hope of pecuniary gain, do you not suppose that a sufficient number of adherents could be drawn off from the Baptist churches, & that enough excitement & dissension could be produced to weaken very seriously the cause of Christ in Burmah? But could we justify ourselves before an intelligent Christian public, & especially before the Head of the Church?

While writing the above, a letter has been handed me, written by the [illegible] Church to the [illegible] Evangelical Union, calling their attention to this crusade of the Baptists among "our weak & newly organized churches", and asking them to

It is perfectly evident that this is simply the beginning of a crusade upon these already weak churches. There are several young men from this field, now studying in Baptist schools, in Seminaries, who write to these friends that they are to be sent out here as "missionaries." The man whom I have mentioned, & who is called a "colporteur" by Dr Bitting, signs his name "A. J. Malcomian. Baptist Missionary of Armenia". Several of our college graduates are in America. Only last week I saw a letter from one of them, who went to study theology, in which he writes: "I have been urged to ~~join~~ go to a Baptist Seminary, but I do not wish to change my denomination for money."

Now what will be the issue of all this? It will be simply to draw away men from the Protestant Congregations, already gathered. I have never heard of an Armenian joining them, nor even of an effort to gain an Armenian. The effort is directed solely, so far as I have been able to learn, to gain men from our own congregations. Not even the Catholics have gone so far as that! These men well know that the Armenians are too strongly wedded to infant Baptism to readily accept these dogmas. They understand that they can only convince only a class of conscientious, simple-minded Protestants, who having accepted the Bible as their guide, but who having been brought up to only upon forms can be brought to feel that there may be some spiritual advantage, a help toward spiritual cleansing, in having the whole body immersed in water.

Harpoot. July 28. 1885

Hon. S. S. Cox.
Minister of the U. S. A.
&c. &c. &c.

Dear Sir

We have learned with much satisfaction of your appointment to Constantinople. I am very sorry that before we have had an opportunity to send you a letter of welcome, and even before we have heard of your arrival at your post, I am obliged to trouble you with a matter of business which appears to us very important. The Post is already due, so if I am to reach it with this letter, I must write briefly. The subject however has been fully discussed with Gen. Wallace & Mr Heap, and if you will take the trouble to read the correspondence on file at the Legation, you will be able to understand the case.

The College at this place has two branches — Male and female. Each of these has three departments, Primary, Preparatory & the College proper, so that the Government reckons it as six schools. The foundations of these schools were laid before the present school laws were enacted nearly thirty years ago. They have been visited frequently by the highest officials, and have uniformly received their highest commendation. Two & a half years ago the Superintendent of Schools Ing.

provide a remedy. They give a long history of the case, saying that some of the young men "thoughtlessly" invited an Armenian to come from Erzroom. They also send a copy of a letter which he wrote to the deacons of the church saying that one [illegible] a member of the church wished to be baptized, "according to the word of the Lord, that 'whosoever believes & is baptized shall be saved'," & asking what his standing is in the church &c. A copy of their reply is also enclosed, in which they say to him that on his arrival in Arabkir, he proceeded at once to the local Government & showed his diploma as a physician & that they had no evidence that he was invested with ecclesiastical authority. They also say, "If necessary, we shall appeal to the Christian public against the irregular way in which you have entered the fold of the church & seek to ensnare its children; and you seem to have chosen this particular time — the absence of the pastor of the church — as a favorable time to prosecute your designs" &c. The following Sunday Sarkis & four others were immersed.

A physician who came from America two & a half years ago told our Pastor Mardiros, "The Baptists will send men to try to promulgate their sentiments, but at first they will not countenance the matter openly. If it succeeds, soon the Baptist Union will endorse it." I cannot believe that any denomination of Protestant Christians can persevere in such an enterprise when they come to understand it, or that they will sustain a class of men in pulling down these churches, whose only aim is well understood here to be selfish & pecuniary.

Yours as ever. H. N. Barnum

not secure a copy of this order to send to me, so that I might confront the local authorities with it. I wrote to him two or three times about it, saying that the authorities here said that no such telegram had come, and each time he replied that the Department assured him that it had certainly been sent.

The other day the Superintendent of Schools called my attention to the fact that the time allotted to us for securing official authorization had largely overrun, and he said that he was liable to a reprimand for not taking steps to close the schools according to the order received in November last. I replied that it was through no fault of ours that permission was delayed. We made no opposition but had taken the steps which he officially had pointed out to us, & this had been followed up by the Legation at the Dept. of Public Instruction. He said that the Legation should have applied to the Dept. of the Interior & afterward to the Ministry of Foreign Affairs &c. &c. as the permission must be obtained from the Porte & not from the Dept. of Public Instruction.

Along with this question has been involved another. Rev. Mr Wheeler, President of the College, several years ago brought from America a small printing press, with which he printed several small books to be used as text-books in the different departments of the College. This seems to have been gested that it might be well for us to secure a formal recognition of these schools by the Government. I accordingly made application, and after I had pressed it somewhat, the then Vali - Governor-General - of this district said that there was no need of such recognition. But very soon afterward he made two or three formal complaints ~~that~~ to the Department of Public Instruction that the Americans here had opened schools without permission! In response to these complaints, an order came to the local Government in Nov. last, requiring us to secure permission within three months or have the schools closed. As soon as we could learn the proper form, a formal application was made to the local Government, to be forwarded by them to Constantinople. After keeping it about two months, ~~the local~~ authorities forwarded it to the Department of the Interior. Jan. 24. O.S. & the number of the document is 108. The Vali rejected the application June 17. O.S. No. 40.

The very day. Gen. Wallace fearing that the first document was sent from here - Jan. 24. O.S. Gen. Wallace fearing that the local Govt. might resort to violence, sent a remonstrance to the Dept. of Public Instruction, & a telegram was at once sent by the Department, to the Govt. here, telling them to take such steps as were necessary to secure for us a formal permission to go on. Unfortunately Gen. Wallace did

Euphrates College Estimates. 1866.

	Salary of the President		187 50
	" " Prof. Milcon		66 00
Tutors.	Mesrob Yeghikian	50 00	
	Nicoghos Tenekejian	47 00	
	Hohannes Kebootian	30 00	
	" Parhezian	30 00	157 00
Teachers.	Haroutune Avakian	48 00	
	Mardiros Shimavonian & wife	21 00	
	Kevork Boghdisarian	27 00	
	Mugurditch Hachadoorian	27 00	
	Aram Hagopian	27 00	
	Reschid Effendi	21 00	
	Garabed Nikolaian	21 00	
	Three Theol. Students.	27 00	
	Anna Chudigian	29 00	
	Mariam Enfiejian	18 00	
	Rebecca Alexanderian	12 00	
	Mariam Dangajian	15 00	
	Sultan Moljomian	15 00	308 00
	Assistant Pupils		55 00
	Library & Apparatus		10 00
	Care of Premises		25 00
	Incidentals & Postage		30 00
			838 50
	Less amount recd. for teachers' services.		16 00
			822 50

Harpoot
July 31. 1885.

H. N. Barnum

an illegal proceeding, & Mr Wheeler was fined fifty Turkish liras. The Vali promised that as soon as the fine was paid he would help us to secure permission to use the press from Constantinople. The fine was paid nearly two months ago, & I immediately drew up a petition in Mr Wheeler's name for permission to use the press. In reply to this I have today received a communication from the Vali saying it must wait till "the six schools which you have opened without permission receive definite authorization." When I began this letter, I understood the Turkish to mean that the schools must be closed until authorized, but more careful study of the document makes the former the more probable meaning.

These schools have more than three hundred pupils, gathered from different parts of the country, and their forcible closing but for a day would be a calamity. The care and anxiety which are involved in this constant suspense, added to our already too heavy burdens, have become almost unbearable. We have taken the greatest care that there should be nothing objectionable in these schools, and there would seem to be no obstacle to their receiving formal recognition, unless it may be a little envy that they are so much in advance of their own schools. May I not then request that you will give this matter an early & serious consideration?

Very respectfully yours.

H. N. Barnum

Yours of July 17. was
duly received.

Harpoot. Aug. 29. 1885.

Rev. N. G. Clark. D. D.

My Dear Brother.

Your letter for the Mission of July 29. was received yesterday, & I will forward it to the other Stations. I am chagrined that there should have been so much occasion for the writing of such a letter.

You know that I believe in the fullest and freest conference among all missionaries in regard to the work, being persuaded that the greatest frankness generally secures essential harmony; & that there should be no independent departments — none in which every member of each Station shall not have a voice. I have understood from you that you hold essentially the same view. The Mission however, at its late Meeting, got the impression that you encouraged the Van ladies to feel that they & their School were independent, & a paragraph on the 8th page of this letter will, I am afraid, strengthen this impression, in saying that you instructed the ladies that they would at first naturally confer with Dr & Mrs Raynolds," you add "But when they had become acquainted with the work, with its needs, with its opportunities, they would be expected to act freely having in view the one great object" &c.

When I read the Erzroom Resolutions, & the an illegal proceeding, & the Pasha was fined fifty Turkish liras. [illegible] the [illegible] provi[illegible] [illegible] was [illegible] [illegible] would help us to secure [illegible] [illegible] [illegible] Constantinople. The firm [illegible] [illegible] months ago, & I [illegible] a draft of a petition [illegible] [illegible] for permission to use the forms. [illegible] [illegible] to-day received a communication from the Vali saying I must wait till "the six schools which you have opened without permission receive definite authority." When I began this letter I understood the Turkish [illegible] that the schools must be closed until authorized [illegible] careful study of the document makes the former [illegible] meaning.

[illegible] schools have [illegible] [illegible] pupils gathered from different parts of the country and [illegible] possible closing [illegible] a day would be [illegible] [illegible] and [illegible] which is involved [illegible] [illegible] [illegible] already too heavy [illegible] become almost unbearable. We have taken the greatest care that there should be nothing objectionable in these schools. [illegible] would seem to be [illegible] their [illegible] formal recognition [illegible] a little [illegible] that they [illegible] [illegible] these [illegible]

May I not then request that you will give this matter as early & [illegible] consideration?

Respectfully yours,

H. N. B[illegible]

remain unsectarian & yet be controlled & pervaded by a spirit like that at Bitlis, for example. It would be an untold blessing to that city & field. I have understood that the impression which Miss Johnson made at the late Meeting at Erzroom, was not unlike what I have mentioned. Despite this manner there may be a secret leaven which is transforming the character of the Van pupils. God grant that it may be so! The next Annual Meeting is to be at Van, & the Mission will have an opportunity to see & judge of the case upon the ground, if the ladies do not [illegible] to go home, as I learn they threaten to do.

When the Mission [illegible] were sent off from Erzroom there was nothing to be forwarded to Boston among them. I hope that the documents for which you were waiting were not long delayed.

I wrote to you July 20. in regard to Arabkir. About that time the congregation engaged a young man, a brother of the Erzroom pastor, to preach to them, but soon after that, as I learn indirectly, a letter was received from the Pastor saying that he had been immersed; that he would get [illegible] himself if they would follow his example; but some were inclined to do so, but some others, in disgust at the whole affair, said they would become Episcopalian, while those who were true to their original principles were unable to pay the salary, so the preacher left & they are now without a preacher. The Union is to meet Sept. 10th at the opening of the next College year.

Ever affly yours. H. N. Barnum

189

the discussions there. I felt that the Meeting took too narrow a view. I am a believer in the "Home" at Cons'ple. & in its spirit. I suppose that the Van idea is essentially that: but the serious doubt is whether the spirit of the Van School is the same. I have never met the Van ladies. & Dr R. has written very little about them. so my impressions have been chiefly derived from others – some of whom knew them before they went to Van. Their dress, their manner, their sayings & doings on the journey to Van. their intimacy with the unmarried English Consul – a man of not the best reputation – their late hours at Armenian houses. &c. &c. have seemed to give occasion for the term "fast" which I have heard applied to them, if not to justify it. I have heard that they danced on the Steamer. & that they have played the piano for others to dance in Van; & dancing in this country is considered immoral. In other words, the impression prevails in the Mission that the Van School is a literary affair, with very little spirituality. Mrs Reynolds is a very spiritual woman. & a woman of lovely character. She was all, on hearts' side at Harpoot. at the beginning of our Missionary life. It is very sad that the School has been taken out of the reach of her influence & sympathy. The principle at Van, as I understand, is the right one for that place. If the School could

Observer

Harpoot, Turkey. Nov. 28. 1885.

Last evening I witnessed the most brilliant display of shooting [illegible] which I have ever seen. My attention was called to it about eight o'clock, and from that time until nine, when the sky was overcast with clouds, thousands upon thousands passed over the face of the ~~sky~~ heavens. They were seen in all parts of the sky but were most abundant in the South. Their general direction was a little west of South, but their movements were not uniform. A few of them left long trails of light, but the majority of them gave a momentary flash and then went out in darkness again, showing, I suppose, that they passed through the higher regions of the atmosphere.

This is the season of the year when weddings most abound, and our ears have been filled, night & day, with the din of drums & fifes. It is not customary for Christians to invite Turks, nor for Turks to invite Christians; although there are occasional exceptions. The Governor-general of this district is this week making a wedding for his nephew, a very intelligent young man who has come from Constantinople to marry his own cousin, the daughter of the Pasha himself. The wedding feasts are always at the house of the bridegroom. In this case, the Pasha's daughter has been sent to another house, & after the feasts are over she is brought with great ceremony to her husband's temporary home, which happens to be, in this case, [illegible] after the ~~[illegible] [illegible]~~ putting away. Being invited to this wedding on Tuesday, I concluded to go.

Among the Turks the marriage rite is always performed in private. Not even the bride & bridegroom are present. An agent of each gets the ~~[illegible]~~ consent of each to the union, in the presence of a couple of witnesses. These, this discussion there. I [illegible] that the Meeting took

[illegible] a [illegible] in the House of

[illegible] Spirit. I suppose that the Name [illegible]

[illegible] that [illegible] doubt is whether this

[illegible] the Name I have never

[illegible] was written very little about in

[illegible] deeply [illegible] for

[illegible] War.

[illegible] these sayings & doings on the

[illegible] highest

[illegible]

occasion for the time which I have heard [illegible]

[illegible] to justify [illegible] they desired

[illegible]

is a Turk of the old school, one who does not indulge in wine or strong drink; and I had heard that although there was music, the wedding festivities were going on very properly.

The Governor has three wives and a good many children, so almost the whole of his house is set apart as a harem. As the feasts were only for the men, the women retreated to a large room at the end of the large hall, & the rest of the harem was given up to the guests. A lattice frame extended before the door of the room occupied by the ladies, which allowed them to witness what was going on outside without being seen themselves. As I entered the hall about the middle of the afternoon, four or five musicians were seated on the floor playing some plaintive air. Oriental music is generally written in a minor key, & is plaintive in its character. The music was frequently accompanied by singing. Some of the songs were Persian, and seemed to be a melancholy wail. Two dancing boys danced & whirled through the different rooms with marvelous gyrations, keeping time and accompanying the music with a sort of bells attached to their fingers.

Along with the lamps, brandy & arak, to my surprise were brought in, the Pasha knowing that to a portion of his guests nothing would be more acceptable than this, although he did not indulge in these drinks himself. Those who drank took only a swallow at a time, but the glasses were passed so frequently that some of them manifested an unwonted exhilaration of spirits; but however in the presence of their honored host they did not venture to make the noisy demonstrations to which they were accustomed on such occasions.

At seven o'clock the guests, nearly thirty in number, sat down to a table, elegantly spread, in European style, with chairs &c. I doubt whether parties then come together, & pledge the to-be husband & wife by proxy, & the marriage is completed. A careful inventory of the dowry is ~~also~~ judiciously made, and to this is affixed an engagement that the husband shall give the wife a certain sum of money in case he divorces her. A wife cannot divorce her husband, but the husband has simply to pronounce the words "I have divorced you" & she is no longer his wife. Even if he repeats using that formula, the wife can free herself from him, & claim the dowry & the sum affixed to it, provided she can bring two witnesses to prove that it has been uttered. Engagements in the East are almost as formal as ~~in the W~~ marriages themselves, & they are not so easily broken as in the West. The dowry and all such matters are arranged at that time. They are the subject of a definite bargain, and girls are oft literally sold.

One ~~difficulty~~ or big inconvenience in being invited to such a wedding as I have just attended is that you do not know what sort of a present to make. Even if you do not attend, you are expected to make them a present. If you could have access to a New York Variety Store it would be easy to select, for many things which abound at home are very rare and acceptable here.

Another objection to an Oriental wedding is that they are apt to be scenes of carousal. They are generally kept up several days and nights with a great deal of drinking, loud singing of improper songs, drum-beating, shouting &c, so that I have made it a rule not to countenance such performances by my presence. This Pasha however, Harpoot. Dec. 30. 1885.

My dear Dr Clark.

The last Post brought the list of Appropriations for the Mission, & with it, your letter giving explanations. As each Station will wish to know as soon as possible what it can rely upon, I have sent to each an abstract, although you may have done the same.

I will say but a word in regard to the reductions which the Com^ee made in the Estimates for this Station, the most of which were again restored as you say through the representations of Mr Browne. Mr Wheeler says that he shall write to you on this matter. As all these reductions concern the Schools – a subject upon which he feels very sensitive – I am afraid that he will not write in the gentlest terms, but you have learned, I hope, to make due allowance for what may seem bitter, & not allow yourself to be disturbed by it.

No want in the evangelical work in this country is equal to that of faithful laborers, & there is no money which we spend that is more necessary than that for the Theol. department. The drift is away from the ministry. Several of our most important churches are destitute of pastors, not only, but they have not preachers even. The ministry is so poorly paid that we must help young men somewhat, for if they graduate with a large debt, the burden of this will be sufficient to keep them out of the ministry. The such a table had never been seen in Harpoot before. The native table is a round copper. sometimes five or six feet in diameter. placed upon a low stool. & the people sit around it upon cushions. all eating from the same dish. We, of course, preserve our own customs and use tables. but we have never had so large a gathering ~~such~~ as that the other evening.

Provision was also made for the entertainment of the crowd out of doors. In the evening a large number of lamps were suspended, the native drum & fife were played accompanied with dancing. and there were fireworks. A military band also played under the windows of the rooms which we occupied. to the enjoyment of those who were within and those who were without. After the dinner was over we had coffee, and I then excused myself. the Governor doing me the honor of escorting me to the head of the stairs.

As I write. the military Pasha. Major General Husein Pasha sends me an invitation to honor the wedding feast of his son. who was married three or four weeks ago to another daughter of the Governor general. but who has not yet been given to her husband. but one such wedding satisfies me. so I will send my presents and ask to be excused from attending. Our own social gatherings. in which the time is passed in friendly conversation are considered very stupid — for "What can people talk about, and what pleasure can there be when there is not a noise?"

H. N. B.

wrote to the Coöperation Com^ee these facts. & applied for a pastor. They said that not only was Pastor Mardiros thus renouncing his pastoral functions. but his ~~attitude~~ position would be a perpetual source of disquiet & trouble in the Congregation. The Com^ee at once addressed a letter to the pastor, congratulating him on his safe return. calling his attention to their letter to us. reminding him that the Arabkir Church being a sister church, & a member of the Evangelical Union we could not be indifferent to its condition, & asking him to tell us frankly what his plans were. & what would be his attitude toward his church & his brethren in the region.

To this he replied substantially as he had already told his people, so far as his relations to his church are concerned, And he also said that he wished to ~~sustain~~ maintain the same relation to the other churches of the Union & to the Missionaries as before. It is true he had become a Baptist. but men might hold different views & yet dwell together in love as the brethren of one Master.

To this a reply has been written in behalf of the Com^ee that when he became pastor he promised to administer the sacraments. If the church as a whole are of his mind we have nothing to say. but if not we are under obligation to say further. Christian fellowship can & ought to exist among churches of different denominations, but diversity of doctrine & practice within the bounds of the same church can lead only to dissensions. He is exhorted to conform to his ordination vows or if he can't not to cling so closely to his church so that they may choose a pastor of their own persuasion.

We learn that for several weeks he has not preached or discharged any pastoral functions. Some of the leading members of the church & congregation told him that if he could not be a complete pastor to them, they did not wish to have him preach. That is where the case now rests.

Yours ever truly. H. N. Barnum.

instruction given to the theological students, except that given by the Missionaries, is by the College teachers. Thirty liras seems to us a small proportion to pay for the instruction given. As the Seminary avails itself of the services of these teachers, is it not proper that it should help the College pay their salaries?

The time probably will not come in our day, when in order to secure the best men & women we shall not need to aid in the support of pupils. You know that from the male pupils we take notes for the amount of aid rendered, & from female pupils we take notes for a part of the aid. The money received from these notes we are beginning to use to aid other students. This fund will enable us, after a short time, to diminish our demand for aid to the Female Dept., & it will enable us to get on without asking anything for the Male Dept. We are pressing as hard as we can, & many stay away because we do not help them more.

I do not remember whether I have written anything to you in regard to Habbusi since the return of the pastor. He is not a lover of strife. Soon after his return he saw that he could not carry his church & congregation as a body. So he announced to his people that he did not wish any divisions or dissensions among them. He would preach to them without pay. As a Baptist he could not baptize their children nor give the communion to those who were not immersed, but they would be at liberty to call in a neighboring pastor to perform this service for them. A portion of the congregation choose

Harpoot. Jan. 6. 1886

Rev. N. G. Clark D.D.

Secretary &c.

My dear Dr Clark.

The rule of the Prudential Committee which requires that all applications for appropriations shall have the endorsement of the Mission from which it comes, is a good one. Perhaps the Comm. make some exceptions in applying it. Exigencies must sometimes arise when a matter cannot wait without harm, for the assembling of the Mission at its annual meeting, & when an inter-sessional vote could not well be taken. Such an exigency seems to us to have arisen in Egin.

As far as my knowledge extends, Egin is the most opulent city in Eastern Turkey. Although built among the rocks, on the side of a steep mountain, its houses are well built & expensive. So are its church & schools. From the first, our brethren have worshipped & held their schools in a private house. The question of rebuilding has often been raised, estimates have been made, our help has been solicited, but the hope which we have held out to them has been so small that the project has been repeatedly abandoned. They are a small community. They number about thirty five adult males, but only five of these are in good circumstances. Some are the recipients of charity. The church numbers about forty members. They have two good teachers each a graduate of the College, from the Male & Female Depts. During the past few weeks they have determined to make one final & desperate [illegible] Theological [illegible]

the Missionaries [illegible] by the College teachers [illegible]

[illegible] for the [illegible]

[illegible] of these teachers [illegible]

[illegible] the College [illegible]

[illegible]

[illegible] shall not [illegible]

support of people [illegible] the same purpose we take

[illegible] of our [illegible] from friends [illegible]

take note [illegible] and the money received [illegible]

we are beginning to [illegible] and other students [illegible]

[illegible]

[illegible] anything for the [illegible] We are [illegible]

we can [illegible] away because we do not [illegible]

[illegible] in regard to [illegible]

[illegible]

We have decided to ask the Board to give for this purpose. & the present year £T.200. to be applied as follows - viz - £50 for High School. £50 for girls' school & £100 for Chapel. We have told the people that we shall make this application. & they have, contrary to our expectations, thankfully accepted it. They have not definitely however decided to build. but they are making application by letter to friends in other cities - natives of the place. & they request us to secure, as soon as possible, a definite reply from the Com^tee., so as to undertake the work this Spring. Believing that much depends upon striking "whilst the iron is hot." we send the application without delay.

The native members of our Com^tee. think that we ought to ask for more. They do not see why the Board which helped so liberally in building a great & expensive building for a small school in Erzroom, which helped Bitlis & other places in our own Mission so liberally, they know, is very generous through all the Central Mission — some of them have been [illegible] — does not help in the important places in the Harpoot field. They think, & rightly, that the chief reason is that the Harpoot Miss.^n have not urged the Board to make large appropriations. Here is a case where the members of the Station are strong in urging that a grant of at least £100 be made for Egin.

I write in great haste, through a pressure of work, leaving Mr Browne, through whom I send this letter, to supply the deficiencies in this.

In behalf of the Station.
Yours truly,

H. N. Barnum.

effort to build. We feel that it is a critical time. There will be no real growth until the work receives an impulse of some kind. Their present place is unsuitable for chapel or schools. In a place like Egin the very fact of having no better place helps to destroy the prestige of the work.

We have had considerable correspondence with Egin in regard to this enterprise. You know that our policy has uniformly been to give little help for building. Perhaps we ought to have encouraged the brethren further more than we did. I think that we ought to have done so, & thought so then. The expense of building in Egin is much increased by the fact that it is a mountain side. The proposed building is to be three stories in height. There must be a basement to bring it up to a point where three sides, walls of the building will be above the ground. This will be of no practical value except for store-room. The second story will have rooms on one side for boys schools, & the other side for girls. The back side of these rooms will still be under ground. The upper story will be a chapel of moderate size, but as it is above ground, it can, when necessary, be enlarged by removing the back wall. The brethren write that a careful estimate shows that it will cost seven hundred liras. To this we replied, "that is too much. No matter if you do not use hewn stone. Let it be substantial but plain." In reply they say that they will do their best to make it cheap, even at the cost of elegance. They have not given us a final estimate, but we are sure that it will go beyond £600

Harpoot. Jan. 20. 1886.

My Dear Dr Clark.

The last Post brought a copy of the "Minutes adopted by the Prudential Committee. Nov. 17. 1885."

Section B. is essentially according to our practice here from the beginning. Sums received outside of our appropriations are not reported to the Mission nor to the Treasurer, but they reduce our charges to the Board to that amount.

Section A. I have read several times. If it is intended to be applied literally to this Mission or to the other Missions in Turkey, if only such communities are to be aided "as give promise of early independence & self-support"; if "further assistance either be withheld, or definitely limited to one or more fixed grant, or to a brief term of years on a reduced scale" to "communities that have been aided for eight, ten, or more years" it is equivalent to cutting off all aid. No station in this Mission — perhaps none in Turkey — has pushed self-support harder than Harpoot, & yet there is not an out-station which we are not helping in some way, & not one of which is not growing financially weaker. There are two churches which have not received any help from us for a number of years in the payment of their pastors salaries, but they are now, mostly all of them, rapidly running behind. The church in Hulakegh owed to its pastor at the beginning of '85, between 3,000 & 4,000 ps. During '85 they paid him 650 ps. on a salary of 2,200. The record of between

We have decided to ask the Board to give for this purpose & the present year £200. To be applied as follows - viz - £50 for High School. £50 for Girls' School & £100 for Chapel. We have told the people that we shall make this application - & they have, making [illegible] expectations, thankfully accepted it. They have not definitely however decided [illegible]. But they are making application by letter to friends in other cities - outside of the place. & they request me to secure, as soon as possible, a definite reply from the Board, so as to undertake the work this Spring. Believing that [illegible] depends upon action of [illegible] [illegible] [illegible] we ask the application without delay.

The Native Members of our [illegible] think that we ought to [illegible] here. They do not see why the Board should hesitate to [illegible] in building a good & efficient building for a small school in [illegible], which helps little outside [illegible] - in our Mission [illegible], they have, in every [illegible] through all the [illegible] Mission - [illegible] [illegible] [illegible] [illegible] not help in this important place in the [illegible] field. They think, & rightly, that the thing now is that the [illegible] have not urged the Board to make large appropriations. Here is a case where the [illegible] of the [illegible] are [illegible] in urging that a grant of [illegible] £200 be made for [illegible].

I write in great haste, through a pressure of work, having [illegible] through [illegible] I send this letter, to supply the deficiency in this.

In behalf of the Station
Yours truly

thirty two other places a good share of the salary is paid by the Board. to useful men. not one of whom we wish to spare. & whose numbers we are striving to increase by encouraging young men to enter the ministry. As I understand the Minute of the Committee. we are to tell these different communities. "You must prepare to care for yourselves. We can help you but two or three years longer, at the furthest." The same. I suppose. must be said to the churches who support their pastors. in regard to their schools. for we are aiding schools more than formerly to prevent the collapse of the churches. Better than prolonging the agony would be. in my opinion, in nine tenths of these places. to cut off all help at once. & finish the business. If the Prudential Committee are prepared to take this responsibility. we ought to be informed at once. so that we need not have the labor [illegible] of making our Estimates for another year.

My own solemn conviction is that in the sore crisis through which they are passing. we ought to give these churches. not less but more sympathy & help. They are losing heart & hope. They are not & cannot be aggressive in their present forlorn state. Young men of promise will not volunteer for service on a sinking ship. What need of missionaries too. if the plan which you propose is carried out. Grouping of communities has been practiced to a degree. but that does not cover the ground. Shall we not be instructed to enlarge our benefactions, to give that degree of help which shall save important communities from disintegration? May the Lord guide us all.

Yours ever truly.

H. N. Barnum.

is about the same. Malatia, which is one of our most important places is falling behind. & promises soon to be in the same category. We have tried to keep them up by helping their schools, but that does not suffice. I am often surprised that they communities are doing even what they are. The tax-gatherer is everywhere. He is relentless. Agricultural products are below the average in yield this year, but they are cheaper than I have ever known them. The Gov't. seizes whatever can be turned into money. Added to this is the struggle to keep the wolf from the door. Is it then surprising that preachers' & teachers' salaries are not promptly paid? Geghi, Habousi, Hoghi, Mezere, Palu, Perchenj & Shepik were at one time self-supporting churches. The burden was put upon them too rapidly; they became discouraged, & indifferent to a degree; & the ~~most~~ of them have ~~been~~ reached a very low state. Some of them have now wholly been left to themselves, & others we are trying to build up again. Shall we allow other churches to fall into the same category? The Board cannot protect the churches from the financial distress which is settling down with crushing, deadly power upon every part of the land. Preachers must inevitably suffer with their people, but shall we do nothing for their relief?

Of the thirty four pastors, preachers & helpers toward whose salaries we are paying a share the Committee have voted to put 25 ps a month additional, as we are now 26 ps. in cutting from the helpers for '96, but I doubt whether it may not lead them to drop the burden which they are already bearing. Twenty five places which we have occupied for years among our outstations are now without preachers. In

Twenty ninth Annual Report of Harpoot Station.

For the year 1885.

The past year has witnessed several changes in our own circle; Miss Wright's departure to Marsovan, the visit of Mr Browne & his family to America, the return of Mr & Mrs Allen to their old Home, & the welcome reinforcement of Mr & Mrs Barton & Miss Daniels.

Among our co-laborers there has been no special change, except the death of the licensed preacher at Perchenj. The whole number of laborers, of every class, is 126, of whom 76 are teachers. A class of five, all of whom are ~~[illegible]~~ graduates of the College, will complete their Theological course in July next. Of these, two will probably retain their position as teachers in the College, while three will go out to preach & teach. Immediately upon the graduation of these young men, we hope to organize another class, some of whom have taken the complete College course, & some only a partial course. It is our expectation that by almost continuous study, with only a few days vacation, now & then, they may complete their theological studies & be ready to graduate in the Autumn of 1887.

The relations between the native & foreign laborers, are, so far as we know, perfectly harmonious. A few years ago, chiefly through influences which came from without in connection with a demand that the native brethren should have an "equal voice & vote" with the missionaries, there was some disaffection, but since the principles thirty two other places a good share of the salary is paid by the Board, to begin now. Not one of these we want to open, & other members are now striving to increase by encouraging young men to enter the ministry. As I understand the attitude of the Committee, we are to tell these different Communities, "You must prepare to care for yourselves. We can help you but two or three years longer, at the furthest." The case, I suppose, must be sent to the churches who support these pastors, in regard to their schools, for we are asking schools more than formerly to prevent the collapse of the churches. Better than feeling the agony would be, in my opinion, in one or both of these places, to cut off all help at once. If in the business, the Prudential Committee are prepared to take this responsibility, we ought to be informed at once, so that we need not leave the [illegible] of making our Estimates for another year.

My own settled conviction is that in the two cases through which they are passing, we ought to give these churches not less but more sympathy & help. They are having hard times. They are weak & cannot be aggressive in their present forlorn state. Young men of promise will not volunteer for service on a sinking ship. What need of missionaries too, if the plan which you propose is carried out. Support of communities has been furnished to a degree, but that does not come to good. Shall we not be inclined to enlarge our benefactions, to give that degree of help which shall save important communities from disintegration? May the Lord guide us all.

Yours very truly.

H. N. Barnum.

Another matter deserving mention is the amount of contributions - $3740 - in addition to the $2000 just mentioned for education. By this it is not meant that every man is discharging his whole duty in the matter of giving. In several congregations, the giving of tithes is an established principle. Liberality in giving is one of the hardest lessons for an Oriental to learn. There is no element of the Oriental character more prominent, perhaps, than covetousness. The giving of so large a sum is an evidence of the growth of Christian character, not only, but considering the present economical & financial condition of the country, it shows the practice of a great amount of self-denial - in some cases of suffering even - in the effort to sustain the institutions of the gospel.

This last remark opens a fruitful theme, upon which we have often written, but of which our friends at Home have no adequate conception, & which we ourselves even, cannot fully appreciate. The drainage of money, the stagnation of business, the increase of taxes & their relentless collection, are reducing the common people to an extreme of poverty that threatens, very soon, to become appalling. Large numbers of young men are starting for America in search of work. Some of the self-supporting churches are running seriously behind in the payment of their pastors' salaries, & are appealing to us for help. Almost all the congregations are increasingly in arrears in their payments; & it is not surprising when we consider that the inexorable & omnipresent Tax-gatherer seizes not only all the money which is available, but whatever else can be turned into money, that not only are soldiers quartered upon the people to hasten collections, but stripes & imprisonments are added.

of co-operation has been inaugurated, this has wholly disappeared.

The plan of co-operation adopted here is the following. A Committee of three members was appointed by the Evangelical Union, with three additional members, called "assistants" who are at liberty to attend the meetings whenever they please, & who are especially invited to attend when important questions are to be considered. These members with the missionaries constitute the Coöperation Committee. This Committee meets once a week, & considers all questions pertaining to the general work; & its vote is final in everything except the apportionment of money. In this matter even, the opinions of the native members are sought, but the final decision is understood to rest with the Station. These meetings have been uniformly harmonious. It is a relief to the missionaries to have their responsibilities shared by others; & the native members have become convinced, by actual experience in the work, that no essential change of plan is desirable.

The whole number of outstations reported in our Tabular View is 58. The reports from these are incomplete. So far as reports have been received, there were added to the churches during the year, on profession of faith 96 persons, making the present number of members 1667. Full reports would doubtless increase these numbers. The regular Sunday congregations are reported at 6,600. The interest in education is steadily on the increase, as is shown by the attendance of some 2500 children upon the common schools & of nearly 200 in the High schools. The interest in higher education will be more apparent in the Report of the different departments of the College. The desire for learning also appears in the amount — nearly $2,000 — paid for education.

Harpoot. Feb. 3. 1887

Dear Dr Clark,

We have so nearly decided the question of our return to America this year in the affirmative as to make formal application to the Mission & to the Prud. Com. for permission. This we do, not so much from a conviction that we ought to go now, as from the many urgent appeals which come to us from the Home land. It will be twenty-nine years since I came to the country the first time, & fourteen since our return from a visit to America, before we can leave. I had hoped to round out thirty & fifteen, at least, before another vacation, but all things considered it may be a mistake to delay longer.

I had thought to stay here till after the Annual Meeting, but the Meeting will not be held until after the ~~first~~ 1st of June. It would hardly be fair to the house & not entertain some of the friends, [illegible] the guests & visitors; & to break up house, get ready for our journey, put the house in a condition for another family &c. after the heat of Summer begins, would, besides making our journey late, involve an exposure to health. I know of no important questions to be submitted to the Meeting this year, otherwise I would let that decide the question in favor of delay.

Now if you have any "axes to be ground" en route, any business, suited to my capacity, to be attended to anywhere, even though it might involve a change of route, I shall be only too happy to undertake it; for it might perhaps help to relieve my conscience a little in the matter of going at all. I am sure that I do not need to go, but if instead can make my going avail for any good purpose, anything better than staying here, I want to find it out.

& that new garments can seldom be obtained, while with many the struggle to feed hungry mouths has become severe. It is certain that, in this field at least, self-support has come to a stand-still, while the problem of keeping the communities along as they now are, with the present amount of help, is a very serious one.

All these influences are depressing & react unfavorably upon the growth & development of the work. All classes of the people are disheartened. Young men are slow to enter a ministry that is threatened with starvation. The impulse of those who are ambitious is to leave the country altogether. The evangelical work in Turkey is entering upon a crisis more severe than any to which it has yet been subjected.

A new disturbing element has been introduced into this field during the past year, by certain Baptists. The Pastor of the church in Arabkir went to America to raise money to build a church. Not succeeding very well, he turned to the Baptists, was immersed & reordained, & returned to Arabkir with his salary pledged by the Baptist Pub. Soc. He informed the people that he would preach for them without pay, so that he has secured a party; & as a good portion of the church & congregation are not in sympathy with this movement, the result will be a division, & a consequent weakening of a church not strong. Other places in this district are beginning to be infected by this leaven, so that, as it seems to us, Christ is being wounded in the house of his friends, by this violation of the principles of christian comity which have hitherto prevailed among the Missions of Evangelical denominations.

The outlook is thus not particularly inspiriting. The work has indeed its bright, its hopeful aspects. Perhaps the dark shadows have been too deeply colored by the too somber views of the writer of this Report, but grant that it may be so! At any rate, it is no time to relax effort, or to yield to discouragement. Obstacles are nothing in the presence of divine power. They should stimulate us to new energy & new faith. Heaven & earth may pass away, but the divine promises, the promise that the Kingdom of Christ shall prevail, is sure of accomplishment.

"Wherefore comfort one another with these words."

In behalf of the Station. H. N. Barnum.

College, they do not require a great amount of missionary time. Some one of us is necessarily here & would be were there no class, so that the class is not a great hindrance to touring. The same number of men cannot be put into the work so economically in any other way. & I believe that our practical way is far better than more scholastic methods.

I have been glad to see, by the papers, that you are at your post again. & now today comes your printed letter of Dec. 27. May the Lord strengthen you more & more. I sympathize with the regret which you express that the Board has become involved in this present theological controversy. There was doubtless a "needs be". & I believe that the Lord will lead the Board out of it: on the better platform for the truth.

I wrote to you just before leaving Diarbekir. Mr Boyajian writes that the outlook is still hopeful. The Lord helped us across the hills. although the coldest weather & the worst storms of the season occurred while we were on the way. but the time & manner were so providential that we had very little exposure. Miss Seymour took cold, but she is improving.

If you have any suggestions in regard to our journey please to write them soon.

Mrs Barnum joins me in kindest regards to you & Mrs Clark. as well as to the other good people at the Rooms.

Ever faithfully yours.

H. N. Barnum.

Instruction in Homiletics has been, of late years, given to the Theol. Students by me. I have now taken the class, which consists of eight members, in that department. They have given up almost all of their other work for the present, & are giving their minds to Preaching, — the hearing of lectures, & the preparation of plans, & the writing of sermons. In the time which I can give them, I hope to give them some idea of this part of their work, to remove some of their difficulties, & then pass them over for general criticism to somebody else.

I presume that you already know that this class was formed last summer from young men who, with one exception, have taken only a part of the College course. We are pressing them right along, giving them almost no vacation, hoping to get them into the work next Fall, after some fourteen months of theol. study. They have had Systematic Theology with [illegible], [illegible], Church History, [illegible] continued [illegible] I give them up. They are good men, & I believe that they will be better fitted for the places which are waiting for them — that they will enter it with a better spirit, & be more contented & satisfy the people better with less delay than if they were to spend several years more in study, or to have a Metropolitan education. This opinion too is backed by a fairly wide experience & by the opinions of my associates.

I refer to this matter in this connection because I know by a letter just received from Dr. [illegible] that it is your plan to suppress the Seminary here. This class is perhaps not to be called a "Seminary"; but call it what you may, nothing can take its place as a means of supplying a village ministry. Aside from the training which they get in connection with the

Harpoot. Turkey. Feb. 1st. 1890.

Messrs Bywater. Tanqueray & Co

Gentlemen.

A few weeks ago I asked you for an Illustrated Catalogue of waggons &c. I hope for a reply soon. The Governor-general is in correspondence with some other parties. The proposed company is not yet organized, but if it is, I shall make an effort to secure an agency for you.

In August 1884 I asked you for an estimate for a small plant for the manufacture of cotton yarn & cloth. Afterward you wrote to me (Nov. 10. 84) that you thought you had found the right parties, & you requested samples of the cotton here, also of the thread & cloth which it was desired to make. These I sent. Afterward an estimate was ~~sent~~ put into Turkish & given to the Pasha. He did nothing about it, was removed, & now his successor has raised the question, & a company has for the first time been organized, & the stock is being rapidly taken up. It has more the appearance of success than any such enterprise I have seen during the thirty years of my missionary life here. I have put into their hands the estimates which you sent five years ago, but I have been requested to ask you for illustrated, printed catalogues, with the machines marked which are recommended for the work to be done. You need not fear lest knowing the names of the makers we shall open correspondence with them & leave you "out in the cold". We shall wish,

college, they do not require a great amount of [illegible] &c. There are
so [illegible] here. I would be sure there are no class, so that the class
is not a great hindrance to [illegible]. The same number of men cannot be
put into the work so economically in any other way. And I believe that no
practical way is better than more scholastic institute.

I have been glad to see, by the papers, that you are [illegible]
again. I have today seen your printed letter of Dec. 27. May the Lord strengthen
you in your course. I sympathize with the regret which you express that
the Board has become involved in this great theological controversy. There
are doubtless a "Providence" in it. I believe that the Lord will lead the Board
along [illegible] to the better position for the truth.

I note [illegible] great [illegible]. The [illegible]
the [illegible] is [illegible]. Although
the [illegible] & the [illegible] of the [illegible]
[illegible] the way, but the [illegible] & [illegible] that we [illegible]
very little [illegible]. [illegible]

If you have any suggestions in regard to our printing plans
[illegible] these times.

Mrs Barnum joins me in kindest regards to yourself and Mrs Clark,
as well as to the other good people at the Rooms.

Ever faithfully yours,
H. N. Barnum.

with the Black Sea is by waggon, a distance of 400 miles, so the estimate should take in only such machinery as it will be possible to transport. A large machine may be better than a small one, but can it be brought?

So then if we encourage the matter, we wish to know —

1. What will be the net cost, in detail, of a complete set of machinery with the necessary accompaniments?

2. What the expense of agency?

3. An approximate estimate of expense of [illegible] to [illegible]?

4. " " " " freight by steamer to Samsoon on the Black Sea.

5. The weight, not of a whole machine, [illegible] of [illegible] of the [illegible]? also how many tons freight, gross, for the whole?

6. How many horse power [illegible] to run the whole?

7. The size of a one story building — length, breadth & height — for the easy working of the whole.

8. How long a time from the receipt of the order to delivery of the whole to a steamer?

9. What would be the wages, per week, per man, for two men for a couple of years to set up & superintend the machinery & instruct others? the cost of living here is very cheap.

10. The estimate should include some extras of the more fragile parts, so as to replace them in case of breakage.

An early & complete answer is desired. I may add that the people trust us implicitly, & I do not wish to lead them into any doubtful enterprise, so if there is little prospect of success please to say so.

Yours truly, H. N. Barnum.

looms &c. I inquire two things — 1. Will there be any reductions from each on the Catalogue price? & if so how much. 2. What will be your own charges? We shall not need to trouble you much.

The cotton grown here is of an inferior quality. The season is not long enough & the climate warm enough to produce the best cotton. American seed does not mature here. Samples of raw cotton are to be brought to me to ~~enclose~~ send in a package with this, along with samples of the thread & cloth desired. Nobody expects to make a very fine quality. Some kinds of thread most in use are not to be found now, I believe. but if not, they may be seen in the specimens of the striped cloth sent. The most important question of all is —, Can this quality of thread & of cloth — or something approaching to it — be manufactured from this kind of cotton? Will it pay to establish a factory for the working of this kind of cotton? The price of European thread here is some ~~fifteen~~ two or three times the price of cotton say 10 for 32 inch cloth. & 5 for 22 inch. coarse.

Only a few looms will be wanted at the outset. The great desideratum is thread. which is sold to people to work up by hand in their own homes. What is desired is a new estimate for machinery throughout, for a small factory with all appliances. an estimate which will include machinery which will produce, say 10.000 lbs of yarn in a week of sixty hours. Will the thread from this cotton endure dyeing?

Another consideration is that the amount of money in the country is small. An expensive plant cannot be purchased at the outset. Then, too. our only means of communication

Harpoot. Turkey. Feb. 21. 1880.

Having recently returned here after an absence in America of two & a half years, I have been on the alert to see what changes have taken place in the interval. Change is not always progress. Growth is one of the signs of vitality, but it may also be accompanied with decay.

Education is steadily on the increase. The Euphrates College located in this city, with its separate male & female departments, has had a very wide & marked influence upon this part of the country, both in showing what true education is & in creating a desire for it. Our own teachers, male & female, are increasingly in demand for Armenian schools, and the Armenians are also raising up an able corps of teachers among themselves. I yesterday attended the public exercises of an Armenian school, before an audience which filled the large church in this part of the city. This school was organized two years ago with one of our best teachers at its head, & it is really an excellent school. At the close I accepted an invitation from the Bishop to make an address, & I was glad to be able to commend the school. Even the Turks have opened a College about a mile below the city, but they are in the rear in the educational race.

The material interests of the country are experiencing a steady decline. The government fosters no industry, but on the other hand any new enterprise is likely to be stifled by a heavy tax. Poverty is increasing on every hand, until in many places it has reached alarming proportions. Years ago it was thought that taxation had attained its extreme limit. In their expressive phrase language of the people said "The

where he died, whose offence was the writing of a "national" song in Armenian, as a composition, & his teacher who corrected the style, while condemning the sentiment, was saved from perpetual exile, after a lengthy imprisonment, only by the persistence of the English & German Ambassadors. In all our schools we use great care that no books, essays, or anything else offensive to the government shall be tolerated.

All these things, especially the financial straits of the people, react upon the work. The minds of the people are distracted, they are depressed & discouraged. The preachers & teachers inevitably suffer with their people. They generally ~~receive~~ live better than the common people, but they are poor, & the position is one requiring a degree of self-denial which, I am sorry to say, the majority of our best young men do not possess. The ranks of the laborers are thinning, & very few are coming in to fill them. There is no prayer more frequently on our lips than that the Lord would raise up laborers for his harvest. Young men of all grades have gone to America by the hundreds, & hundreds more are preparing to go although the government is trying to hinder them. Even if the American churches were to give us ~~money~~ a sum sufficiently large to enable us to supplement the amount which the churches give, so that the salary would be a pecuniary inducement to young men to enter the ministry we would not favor ~~it~~ ~~[illegible]~~ the policy; first because the motive would not be a good one to put before young men, & secondly these churches would be perpetual almoners upon foreign bounty. Self-support, in these conditions would be postponed to a future whose date no man taxes have reached the limit; but during the last two years there has been a general increase of taxation, amounting on an average, so far as I can learn, to about thirty per cent. Anything that will bring money is sold to pay the tax. I have heard this week of parts of houses being torn down & the material sold for this purpose. Our present Governor General is a very superior honest man, but he is obliged to require the collection of the taxes, even though much suffering is the result, & in many cases cruelty is practised. All this is ~~producing~~ causing a growing discontent & rest-lessness. The Armenians are a remarkably peaceable & unoffending people, ~~but the younger~~ ~~rising~~ ~~to~~ are beginning to appear some signs of a spirit that may not always be easily controlled. The suspicions of the government are aroused & doubtful persons are closely watched. From the northern part of the country a good many ~~have been banished~~ are banished. Some of these men publish ~~Armenian~~ seditious papers in the Armenian language. One is published in London, another in Marseille, & another has been recently started in New York. These Armenian papers, along with published notices of public meetings held by the Armenians in America & England in the so called interest of "Armenian liberty", instead of helping their suffering brethren in this country, only serve to stir up the government to adopt ~~more~~ more stringent repressive measures. An Armenian teacher whom I have long known as an inoffensive man has recently been sentenced to imprisonment for life for having in his possession a proscribed book which some one had presented to him. A young man is in prison at the capital for having among his ~~possessions~~ papers an essay which was thought to have a seditious sentiment in it. A young lad was imprisoned in Erzroom.

gain of religion can find some denomination in America ready to help him to do it. I am glad, however, that not many are ready to yield to so low a motive. but if our American friends were acquainted with oriental character they would be careful not to grant such a motive. This young missionary preaches the gospel of baptism by immersion. He does not claim I believe that regeneration is by baptism, but salvation is impossible without it, for there are three indispensable conditions to salvation, faith, repentance & baptism. This is his excuse for trying to entice men away from our churches, & for trying to induce men to leave our service with the promise of higher wages. Another of our pastors is preparing for Episcopal ordination by study in Boston or Cambridge with the intention of returning here soon as an Episcopal Missionary. Thus it will be seen that these feeble churches & the missionary work are beset with many difficulties, & that they need the sympathy & the prayers of God's people. Such an outpouring of the Holy Spirit as has been experienced in the Central Mission would put the work in all its departments upon a higher plane. For this we wait and pray.

H. N. Barnum.

could fix. But the churches are not suffering simply from the loss of young men who ought to be in the ministry, but still more from the emigration of laymen. Congregations are sensibly diminished & weakened. The history of many of the country churches in New England is in danger of being repeated here. The young men who are the bone & sinew of the churches, their hope for the future, with every branch of industry paralyzed, with the usury, the tax gatherer & the creditor at the door, is it a wonder that they should emigrate to a land which smooths their path, not only for the present life, but which makes it easier, as it seems to them, to walk in the way to life eternal?

Another hindrance to the work comes from our own Christian brethren in America. Four years ago the Baptists immersed, re-ordained & sent back here a pastor who was trying to raise money to build a house of worship. His salary so it is said, is three or four times what he received before, or what any other pastor receives, & it is paid from America. He has divided the church, which was formerly of respectable size & self-supporting, & now there are two feeble churches, one requiring aid from the American Board & the other wholly supported by American Baptists. Members of the Baptist congregation have confessed to me that they attend that service because it is free. They say "We don't propose to be immersed but you confess that the Baptists are evangelical, therefore we don't intend to afflict ourselves with the endeavor to support a pastor when we can have free preaching." Another young man, formerly a teacher here, has recently returned from America as a Campbellite missionary. He also has an American salary three or four times as large as he would receive from the people. It is very well understood here that any man who wishes to make a

Harpoot. March 24. 1890

Dear Dr Smith.

About forty miles to the south east, among the Anti Taurus Mts, is the town of Peri. It is the central town, & the seat of government for the Charsanjak district. It has about 350 Armenian houses, & there are about twenty four Armenian villages in the district. We have long regarded it as an important outstation, although we have not been able to occupy it regularly, from the lack of suitable men.

Some weeks ago letters came from Peri saying that a Priest, who has for several years been a sort of itinerant preacher among the Armenians, had come there, & at the request of the majority of the people he endeavored to get permission to preach in the old church, but the Bishop would not permit it. The crowd then went outside the town & had their sermon there. On their going [illegible] the complaint of the Bishop, the Priest was put in prison as a disturber of the peace. Some of the leading Armenians becoming security for him, he was released, when the crowd cried out, "To the Protestant Chapel", & they turned their steps thither to the number of three or four hundred, filling not only the chapel, but the court & the neighboring roofs. Another sermon was preached, but after the service the Priest was again arrested, & ~~after an imprisonment~~ & sent under guard to Harpoot to put in ~~again~~ ~~be~~ prison.

Meanwhile a special messenger came bringing a petition signed & sealed by forty Armenians, saying that they were the representatives of many more, asking us to secure the release of the Priest from any of religion can find some [illegible] in Armenia ready to help him to do it. I am glad however that not many are ready to yield to so low a motive. But if our American friends were acquainted with Armenian character they would [illegible] be careful not to present such a motive. This young Armenian preaches the gospel of baptism by immersion. He does not claim, I believe, that regeneration is by baptism, but salvation is impossible without it, for there are three indispensable conditions to salvation, faith, repentance & baptism. This is the [illegible] for trying to entice men away from our churches, & for trying to induce men to leave our service with the promise of higher wages. Another of our pastors is preparing for Episcopal orders, intending to study at Boston or Cambridge, with the intention of returning here as an Episcopal Missionary. Thus it will be seen that these feeble churches & this missionary work are beset with many difficulties, & that they need the sympathy & the prayers of God's people. But an outpouring of the Holy Spirit as we have experienced in the Harpoot region would put the work in all its departments upon a higher plane. For this we wait and pray.

H. N. Barnum.

become a personal matter. So that while a good many may still return to the old church, I am persuaded that the majority will remain with us.

The Priest followed us after three days, & as the desire to hear him preach had dislodged this large congregation from the old church, we judged it expedient to let him share with us in the daily meetings. Even the new brethren soon discovered a wide difference between his rambling, aimless talks & ~~good~~ regular Protestant preaching. The brethren, we told, understood that we could not recognize him as a preacher, but they of themselves fixed a small salary for him while he should remain, at the same time urging that the responsibility for the pulpit be committed to an experienced preacher, which has been done. This Priest is restless; he has no home; & he has been a thorn in the flesh to the Armenians; & while we cannot regard him as a valuable accession to the Protestant ranks, the Lord may use him to lead some souls out of darkness into the light. The Protestants have only an old dwelling house as a chapel. This new movement emphasizes the necessity of a new church, & the steps preliminary to the securing of a firman have been already taken.

I remained in Peri a week. On my return I spent a Sunday in Palu. That church has been much injured in the past by internal dissensions. These now seem to be happily past, & the prospect is brighter. They hope to ordain their preacher as pastor before long. I also spent a day & night at Oozoon Ova. The village is not a large one, but prison, & to send him back to them to preach to them some few months until the young preacher whom we have promised to send shall be able to go. A paper was also sent written by the Priest himself saying that he was a Protestant. The Protestants here finding that there were no charges against the Priest, & that the only demand of the Armenian ecclesiastics was that he should not perform priestly functions, as he had ~~having~~ been deposed from that office several years ago. Having secured his release from prison, they also gave him a written guarantee that he might lay aside his priestly garb & officiate as a layman.

The Priest wished to return at once to [illegible]. We could not take such a man but we [illegible] [illegible] the right to forbid his return, but we persuaded him to remain [illegible] for a few days until Pastor Gregory's [illegible] could go there & look over the ground a little. We had a pretty hard ride of three days through deep snow & mud & rain & [illegible] [illegible]. We found a large congregation coming together every morning & evening, & on Sunday packing the chapel to its utmost capacity, to the number of between two three hundred. There was no excitement, but the people seemed to be hungry for preaching; the priests were greatly endeavoring to persuade the leading men to return to the Church, & in a few cases they were succeeding, while the majority were evidently planning to remain. Such wholesale movements generally amount to very little, for they are commonly the result of a quarrel, & disappear when the quarrel is settled. Here the only controversy was over the Priest's preaching, which with many did not

Proselytism in Turkey.

The Independent.

One of the most vulnerable points in practical Christianity, & that which its enemies take advantage of in their attacks upon it, is the prevalence of sectarian strife. I was glad to find, during a recent visit to America, that evangelical denominations are coming into more fraternal relations, and that in new communities there is a disposition to unite the representatives of several denominations into one strong church instead of setting them "by the ears" in the attempt to build up several sectarian churches, each one of which, besides being a cause of scandal in the community, would be a burden to its own denomination. There is still room for great improvement in that direction. "Is Christ divided?"

If public sentiment frowns upon proselytism in a Christian country, what should it say about proselytism upon missionary ground? If, where all denominations are known & their principles are understood & respected, & where each has its legitimate sphere, any attempt on the part of one to invade the ranks of another, & to win over its adherents is regarded as unmanly, not to say un-Christian, what should be thought of the same on missionary ground where Christianity itself has not yet, in the eyes of the people, justified its right to live, & where its adherents are few & weak? Nearly all the missionary societies of the world have adopted rules of comity which confine each to its own sphere and forbid one from interfering in the work of another. These are the natural expression of an enlightened Christian sentiment, & experience has shown them to be necessary. The sentiment of nearly all denominations insists that Christianity shall not be propagated by methods which are a breach of the laws the ~~large~~ great proportion of the people are Protestant, daily meetings are held & well attended. The preacher says that the work there has never been so hopeful as now. So at Sebure & at Haboosi the pastors are much encouraged. The former, in speaking of the increase of the congregation, said, "If you were to drop a needle into the midst of the congregation it would not fall to the floor." So in Sorse Kennuch the ~~Congg~~ attendance is considerably increased.

This recent tour has encouraged me. It is more & more apparent that the light of the gospel is penetrating so far among the Armenians as to make them wish for more light, & not finding it in the old church they are more ready to seek it where it can be found. Many of the old churches welcome us & the preachers whenever we choose to preach for them. Most of the people are desperately poor, & that operates as a discouragement. All our fields too are suffering for the lack of laborers. America at present is more attractive to our young men than the ministry. A new spirit of consecration & self denial is a great & pressing need, & for that we pray daily.

On my return from this tour I found your favor of Feb. 15. The word which you send in regard to Candidates & receipts is very encouraging.

Matters are moving on smoothly here.

Ever truly yours

H. N. Barnum.

salary, and, if his word is true, he has Society has placed large resources at his command. The American Board does not give to a whole mission the discretionary power in the use of funds which this man claims to have. I have been told by the people themselves in several of our villages, that he has promised to provide them with good houses of worship, with preachers & teachers, and all without any expense to themselves, if they will only join him & be immersed. This is not a small thing to Orientals who are very poor, & upon whom we are laying the burden of ~~supp~~ supporting their own institutions in order to bring them up to the point of self-support. He, of course, tells the people that they have not been baptized, & he also adds that baptism is one of the essential conditions of salvation. I am glad to say, however, that the most of our people are too intelligent to be persuaded by his arguments & too manly to be moved by the pecuniary motives presented, still it does not ~~change the character~~ rob the proceeding of ~~rob~~ its dishonorable character. There are ignorant people who have been accustomed to lay great stress upon rites, who may be persuaded that if the use of a little water in baptism is good a large quantity would be better. Some will be moved by the pecuniary argument & say, Why should we allow a difference in rites to stand in the way of proffered aid? Others think that admission to the churches is too difficult. This man, I understand, is ready to baptize & receive to the communion any who wish, & that would be a motive with some. These, with a few disaffected ones, may be inclined to join in ~~such a movement~~ a new enterprise like this, although up to the present time ~~only~~ none have been baptized except a few in this man's native village, & these chiefly his own relations. Thus a united & prosperous congreof good neighborhood & good society. This was one of the most prominent subjects before the great Missionary Conference in London. & in looking over that part of the Report just now I was interested to see with what unanimity & emphasis the trespass of one society into the field of another was condemned. What would be said of going not merely into the field but into the very churches & congregations that have been gathered by another, & by the distribution of controversial tracts, & by personal appeals to the people in their own houses, & by the presentation of pecuniary motives endeavoring to draw away their members?

A little more than two years ago I described in the Independent the harm which was being wrought in this country by men sent from America ~~[illegible]~~ ~~[illegible]~~ by the Baptists & Disciples, or Campbellites, who were endeavoring to draw away the members of churches & congregations already Protestant, & persuading them to be immersed. A Campbellite paper in replying to my article scouted the whole principle of missionary comity & called it "squatter sovereignty"! The Baptist Missionary Union declined to have anything to do with this business, of [illegible] but it has been fostered by the Publication Society to whom frequent protests were made, but in vain. They maintain their work as it was, without any present apparent attempt to enlarge it. The Disciples, on the other hand, if they are prepared to redeem one half the pledges which their representative here is making to the people, are expecting to enter upon a vigorous campaign among our Protestant congregations. They have sent a young man, a native of this region who has been for several years in their schools in America, & he is located here as a "missionary", His name is Agnia Paul he has American citizenship, a long

Harpoot. April 21. 1890

Dear Dr Smith,

Your letter of March 20. marked "private", referring to representations made by Mr Boyajian respecting matters here, has been received. I ought to say at the outset that Mr B. has prejudices of long standing against Dr Wheeler, such as, I think, would affect his judgment, & also that he has grouped together various matters that have had an existence only in the past.

1. Dr Wheeler has given his life to the College. The people understand this & acknowledge it & they are grateful for it. Some of his methods, former especially [illegible] have made him unpopular. The degree of his unpopularity he does not understand & it does no good to speak to him in regard to it. Whether with or without reason, this was a good deal increased last year at the time the Sophomores were suspended.

2. As to his son. After his arrival here he introduced a good many new measures & methods in the Male department, some of them very good. To the teachers they seemed to be mere experiments, as they were changed very often, so that the teachers, some of them, were not ready to co-operate with him. This created a good deal of friction. The teachers felt that the whole Dep't of the College, the preparatory divisions, was practically in his hands, & at one time in the Winter there was danger of an outbreak. Mr Barton & I urged him to withdraw altogether, & we told him that as he was not a recognized teacher we could not sustain him in case of an open collision with the established teachers. He has had little to do with

gation of one hundred persons has been divided, & a separate service started; thus weakening still more an enterprise which was already weak & needed strengthening. The attempt is made to do the same in all the other outstations near us where there is any hope of success. & so it furnishes the unevangelized about us an occasion to cast reproach upon Protestantism, & it also introduces an element of discord & of discouragement into the congregations themselves.

The policy pursued here is essentially that which has been pursued by the Disciples in other parts of the country for several years, ever since they came into the country. They do not enter a new field & inaugurate a work of their own. They find it easier to persuade Protestants, than anybody else, to join them ~~anybody else~~, therefore their special mission is in those communities which have been gathered through the agency of the American Board. They try to build upon other men's foundations, this style of effort was characterized by one of the ablest papers of the London Conference as "evangelical piracy". The assurance that this is in accordance with the policy of the Missionary Society itself, & that an appeal to them would be in vain leads us to appeal to the enlightened public sentiment of our fellow Christians at home. It will at least be seen that the missionary work encounters obstacles which are wholly unnecessary and which an intelligent public opinion may perhaps help to remove.

Harpoot, Turkey. H. N. Barnum.

April. 1890.

6. Since the removal of copper & paper money & we have only gold & silver, the Turkish lira does not fluctuate two cents during a year. Our salaries are in piastres & the lira is always 108 in trade, or 107 1/2 at the money changers.

7. As to the question of salaries in general. Considering the rate of wages & the income of the masses our salaries are high enough. We have recently been speaking with one another as to whether the new element of American competition — the hope of good wages there, which is drawing away so many — ought to make any difference of work. to a mission. If we pay larger salaries we must employ fewer men, at the present rate of appropriations, while a good many of our outstations — some of them large & important ones — are vacant. & we are daily praying that the Lord will put it into the heart of some who have gone to America to come back prepared to labor with self-denial for their own people. If these prayers are answered how about paying the salaries?

You will see that the case here is by no means so serious as Mr Boyajian supposes. & yet I have often felt that it would be a gain to the College if Dr Wheeler would resign & Mr Barton would take his place, though I hardly see how we could spare Mr Barton from the Seminary & the general work where he is doing good service. If Dr W. were to resign & enter on the general work, how would it affect the outstations? We have no knowledge of W's or W's plans. According to my understanding of the case the Station has not authorized his having a salary. He relieves his father of many details in the College, & his spare time is given to writing a book. Miss Heald is studying the language & evidently expects to remain.

Mrs Barnum & Emma join me in kindest regards to yourself & Mrs Smith.

Sincerely yours. H. N. Barnum.

the College proper. The friction was chiefly in the High School Dpt. Since the beginning of the present term, in Jan., he has confined himself to the Primary & Grammar school dpts. & I have heard no complaint of him. Miss Daniel has never encouraged his going into the Female Dpt. There is no question that the College, for several reasons, was for a time losing its popularity, but it is now regaining it again.

3. At the time the Sophomores were suspended there was a serious plan to put before the Govt. some extracts from Dr. W's books, with some verbal statements of his, with the purpose of getting him sent away, but the leading Turkish brethren put their foot upon it & prevented it. I do not believe that any such plan exists any longer.

4. Miss Emily has pleased us all very much since her return, by her dignified restraint & earnest Christian spirit. Her ideas of "divine healing" have occasioned some remark outside, but there is nothing serious. I think that she is doing a valuable work here, but the prejudices among those who are the most outspoken extend to the whole family.

5. A good many years ago, to a few persons, a few books were given at wholesale prices, to a few persons who were thought to be very slack in their efforts to sell. There was a chance to earn a little something by selling at retail prices. Some preferred to take them in this way. & to some they were given without any expressed desire, but the plan was discontinued years ago, & it has not been repeated in a single case, as I know from Messrs Brown & Barker, who are the men who deal in books. The teachers & a few of the preachers take books on sale, unsold books are returned, & the money received for sales is accounted for.

The Independent Apl 28, '90.

The stirring appeal in the Independent for a double revenue for the American Board has sent a thrill through many a missionary heart. The Lord is moving an unusual number of persons to volunteer for the foreign missionary service. Without a large increase of funds this will necessitate a diminishing of native laborers, & this ~~which~~ would be a calamity; so I believe that the Independent was equally moved from above to make this appeal which surely will bring a generous response. Thus we have another token that God is preparing the way for a marked & rapid extension of his Kingdom. When the Church fulfils her part in the great Commission to evangelize the world, can there be any doubt that God will coöperate by a great outpouring of his Spirit?

In this field we do not need a large increase of funds. We have from the first kept the idea of self-support at the front, but the increase of poverty all around us is greater than the growth of our congregations. Self-support can be fully attained only when divine showers shall water the arid waste, & there shall be a large ingathering. With our present resources we cannot plan for enlargement. We are even dropping some of our smaller outstations, but it is a hard thing to turn our backs upon hungry souls although they may be few.

Some of the reasons for an increase of aid in this field are:—

1. To strengthen the things which remain. Decay in one part affects the whole.

2. New places are calling for men but we cannot send them.

3. In many of our sixty outstations better houses of worship are needed.

Harpoot. August 26. 1890

Rev. Judson Smith D.D.

Dear Dr Smith.

Harpoot Station is a believer in the rule which requires requests for the appropriation of funds to receive the sanction of the Mission. To this rule there are necessarily exceptions through exigencies which cannot be foreseen before the Annual Meeting — we have had no regular meeting this year — & because in a scattered Mission like ours intelligent opinions cannot be secured by correspondence.

Our most prosperous outstation is Choonkoosh, some 45 miles to the South, among the Taurus Mts. Its pastor is a model almost, in his piety, energy & devotion to his work. In summer the people scatter to different parts of the country to earn a living, for the town is among the mountains & there is very little arable land in the vicinity. In winter the congregation numbers 600 or 700, but almost all of them are poor.

In the center of the town is a large Turkish house, with ample courts &c, which our brethren have long wished they might purchase. A few years ago we offered to help them buy it if it could be purchased for 500 liras, but the owner, although he had become poor, would not sell at that price. He has now died & the house must be sold. The pastor writes that it can be purchased for 400 liras, & he urges us to help buy it. It seems to be desirable to do so, for they need it, & cannot pay for it alone. We

In some the school-room is used for worship, & to this the government is beginning to raise objections. In many, an old dwelling house is used, and aside from the inconvenience & unsuitableness of such places there is a loss of prestige in the contrast with the mosques & churches of the other religious communities.

4. While we do not intend to draw young men into the ministry by pecuniary motives, the drift of young men away from the thinning ranks of the ministry along with the large emigration to America makes it evident that there must be something of an increase in salaries.

5. Euphrates College, located here, has had an immense influence in stimulating education throughout all this part of the country, where formerly there was practically no education at all. More than twenty thousand dollars are needed to complete its endowment. A debt of two thousand dollars still remains upon its last building. A few scholarships yielding annually from fifteen to thirty dollars would be very useful, & also a building for the Christian Association. The increase of influence demands an increase of means. Its leadership can be maintained only by steady progress. This calls for money, but not one tenth of what a similar institution in America would require.

Harpoot. Turkey. H. N. Barnum.

April 28. 1890.

courses was in the adjoining street, so that the girls are obliged to take a two minutes walk, to the vicinity of the chapel. This keeps large girls away from the school; as well as the distance of the school from many parts of the town.

5. The possession of this property would seem like a crown to the work. It will encourage the brethren & give the work a new standing in the eyes of the people. The pastor writes that the schools & his own family could remove there as soon as the necessary repairs are made. & that would bring the boys' school as well as the girls, under his eye. The women's meetings & the week day meetings could be held there, but as it is a Turkish house it would not be well to hold the Sunday services there until the Turks had become accustomed to the idea gradually. It is hoped that the old chapel would not tumble down until the Turkish house could be used without exciting opposition.

It is understood, of course, that we ask for the £150 as an extra grant; We could not spare it from our appropriations, present or prospective.

This letter will probably reach you on the eve of the Annual Meeting. We shall be glad of a reply as soon after the Meeting as is convenient. We shall pray, as we already do, that a special blessing may rest upon the Board, & upon all who gather at Minneapolis. In behalf of the Sisters...

Ever sincerely

H. N. Barnum.

had a long conference upon this matter yesterday & the Station directed me to lay it before you & the Committee. We think that the least sum which we ought to offer them is £T. 150. In time a chapel will need to be built upon the premises, but not for some years. Some changes & repairs will be needed at once — to cost perhaps £100 — but that we shall leave to the people.

Some of the reasons for this purchase are:—

1. It is central, & clean, with good streets on the four sides.

2. It is ample for chapel, parsonage & schools, & the most valuable property in the city.

3. The present chapel is outside the town — on the edge of it; it is on a sidehill, with school rooms under it, on the lower side three stories high; one of the walls is bulging & the building cannot be used with safety for a long time; it is also too small to accommodate the congregation, especially in winter; if rebuilt it must be enlarged, & the cost of the adjoining property necessary to enlargement would be £T 180; in that quarter of the town there are few water closets, & the vicinity of the chapel is a common resort, so that the air is polluted.

4. Several years ago after much trouble in securing a site, a parsonage & girls school were built in a narrow street & close quarters. At the time of building the brethren were not allowed to put in a water closet for the girls because one of the city waters

Harpoot. September 1. 1890

Rev. Judson Smith D.D.

Secy of the Trustees of Euphrates College.

Dear Dr Smith.

Article IV of the Constitution of Euphrates College says that the President & the other missionaries at Harpoot "shall have authority over the internal affairs of the College". We are not often consulted, & when we are, we generally concede to the expressed wish of Dr Wheeler, even though we may not altogether agree with him, because, on the whole, the College is doing a good work. He, not unnaturally, regards the College as belonging to himself in good measure, & he is sensitive to suggestions even where his own mind is decided upon a matter. Still we are not unmindful of our own responsibility.

Nearly two years ago Dr Wheeler, in returning from America, brought his son Wilmot with him, ~~brought his son with him~~, as for him a needed change, as he was in danger of breaking down. He at once took hold of the Male Departments, especially the primary ones, & did much to bring up the standard of scholarship. He began to hold teachers meetings with the professors & other teachers, but there was so much in the ideas which he presented that seemed crude & even childish, that they were soon abandoned. Many experiments were tried in the preparatory departments, in the attempt to apply his many theories, even with teachers of large experience, & changes were made so frequently as to prejudice both teachers & pupils against that which was really good. Along with [illegible] this matter next day & the

[illegible] Committee,

[illegible] that the least sum which we ought to offer them

is $T. 150. [illegible] time a chapel will need to be built upon this

[illegible] years. Some changes & repairs

[illegible] perhaps $500 [illegible] that we shall

[illegible]

[illegible] with good streets on the

[illegible]

[illegible] schools [illegible]

[illegible]

[illegible] on the edge

[illegible]

[illegible] one of the walls is bulging & the

[illegible]

[illegible] the Congregation, especially in winter, if

[illegible] the cost of the adjoining property [illegible]

[illegible] that question of the laws

[illegible] the security of the chapel is [illegible]

[illegible] polluted.

[illegible] ago after much trouble in procuring a site,

[illegible] was built in a narrow street & close

quarters. At the time of building the brethren were not allowed to

put in a water closet for the girls because one of the city [illegible] called. A year ago when the estimates for the current year were prepared, Dr Wheeler, understanding that objection would be made if his son's name were inserted, wrote an item "President's Assistant. £75." As we did not notice this item it went to Boston among the rest. Whether it was appropriated or not, we do not know. We learned of this item being in the estimates in Jan. last, when remonstrating with Dr Wheeler for his son's proceedings & saying that he had no official standing in the school, he replied, "You have given him recognition by asking a salary for him." When he understood the case, however, he said that he needed his son's help, but he would not pay the salary.

The immediate occasion of this remonstrance in Jan. was an affair which occurred at an examination in the Normal or Preparatory Department. A class was called which belonged to a teacher who has been here longer than any other man, but who had not taken readily to the new methods. The teacher spoke a word in apology for his class when it was called, whereupon Wilmot in the presence of the school by the few from outside who were present, commenced a loud & excited talk against the teacher, telling him that he was the poorest teacher in the College &c. &c. The missionary who was present succeeded in stopping the talk only by taking his hat to leave, & after it had proceeded several minutes. Dr W. had charged his son in going to the examination to say nothing. After it was over he said "That teacher has got to submit or I will drive him away!" & he has told more than one teacher "It will be well for you to agree with me," & they know that this is true.

Matters have gone on till the present time, & Wilmot has acquired a control that is practically supreme, especially in the lower departments. He does not go into the College proper, for the Professors, some of them, would not this came reports from Armenians in America that young Mr Wheeler was regarded as having an insane element in his constitution. These were the more readily believed on account of the many oddities in his methods.

Complaints from teachers, pupils & parents soon began to be made. & these were intensified by occasional attempts on his part to administer corporal punishment. In the case of large boys resistance has been made. In one case the teacher in charge said that he had difficulty in restraining the large boys from taking the part of their companion & giving Wilmot a beating in the presence of the school. The threat, we understand, has been frequently made by the boys that they would beat him, but a fear of the consequences has restrained them. These cases of corporal punishment have been few, but they have been wholly uncalled for, irregular & undignified, if not positively disgraceful. At least two cases have occurred since both Dr Whee & the local Trustees had told him that he must not lay hands upon a boy, & after he was understood to have promised not to do so. The last case was just before the present vacation, when the boy made complaint to the city authorities & a policeman came to arrest Wilmot. The boy was urged on by some prominent men who said "Here is a good chance to get rid of Mr Wilmot", but we interfered & arranged the matter. These cases have all seemed to be the result of outbursts of passion.

The College Estimates have always been regarded as a reproduction of the current expenses, except in the items to which special attention is than the other we decided to give that. We asked him to meet us again, when the letter we had decided upon was read to him & a copy was given him to keep. It is as follows: —

[No. 1]. "Harpoot. Aug. 20. 1880"

"Dear Wilmot.

Nearly a year ago, through a misunderstanding on the part of the local Trustees of the College, an appropriation was asked for you. Subsequently you were informed of the mistake, & also told that we could not give you recognition in connection with the College.

You now ask us to recede from this position. This means, substantially, an approval of your methods & discipline, & would necessitate our moral support in case of future collision with pupils or teachers.

Now, has the experience of the past year been such as to persuade us that we were mistaken? Does it warrant us in taking a step which, to us, seems to involve the harmony & efficiency of the College and, indirectly, the interests of our whole educational work?

After many conferences & much thought & prayer, feeling deeply the gravity of the question as Trustees & Missionaries, we are compelled, though reluctantly, to confirm our opinion of last year.

While thus constrained to appear almost antagonistic to your plans as well as to your convictions of filial duty, we desire submit to his dictation, & yet he arranges the program of studies in that department, assigning to each man the time of his lesson, the amount of teaching he is to do &c. This, of course, is submitted to the revision of his father. His father says that he himself cannot attend to the details in the school, but leaves them to his son, while he retains general control: but the son's plans are seldom interfered with. The Professors & teachers complain that they have become mere underlings, that they have very little of the responsibility of former times & that the weekly meetings of the faculty have lost their significance. To this the son replies that they can secure the execution of their wishes better than before, for they can speak to him & he can persuade his father: thus confirming the contention of the teachers that his influence is controlling.

Mr. R. Amet has urged that we ought to give him recognition as a teacher even if we cannot endorse his methods. Probably with the design of securing this, he a few weeks ago, asked a conference with us with the [illegible] in order to secure our permission to look after the schools at the outstations. We were already considering among ourselves what steps we should take to induce him to give up all connection with the College. After two united conferences with him, & several long conversations with him separately, we decided to give him our decision in writing. We drew up two papers, copies of which will be inclosed here, each one of which expressed the sober & sincere judgment of us all, but as that which is marked No. 1, was couched in language which might seem gentler than we express to you in writing our opinion in regard to your relations to the College. We do this recognizing your Christian character, the purity of your motives & many profitable methods, means & standards you have introduced into the schools. At the same time we are compelled to note the general discontent of the teachers, as well as of the scholars & a considerable body of the people outside.

We see that it is not your purpose to accept the suggestions of the local Trustees with reference to your plan in work, while at the same time you have assumed authority which was not given, you have arrogated to yourself prerogatives which which by right belong only to the College Faculty, & you exercise a control which the College President alone should exercise.

It is also evident to us that your general disposition, accompanied by a lack of self control, under certain conditions manifestly unfits you for the position you have assumed.

The unsettled & unsatisfactory state of your theological beliefs & opinions is such as to render biblical or religious instruction upon your part uncertain, & leads us to greatly fear the influence your religious opinions may have upon teachers & students.

With all these things before us, as local Trustees of the College, we are compelled to urge that you have no relations with the schools.

You have asked for an expression of our opinion, & we give it cordially & frankly.

Your true friends."

to recognize the unselfishness of your aims, the excellence of much in your methods, & the good we think that they have accomplished. Though cheerfully conceding all this, we are still profoundly convinced that a true regard for the interests of the work, as a whole, requires that you have no personal connection with the College or with the other schools.

This being our conviction it is only fair that you should have this frank expression of it.

We earnestly hope that this decision, which we make most reluctantly, may not affect the harmony in our Church, which for more than thirty years, while often holding diverse opinions, has continued the work of the Master with one heart & one aim.

In this faith, & submitting all to His approval, we remain,
Your sincere friends & brethren in Christ."

This letter bore all our signatures.

After this letter was given to him he said he wished we had had the moral courage to state our reasons, so we told him that we had prepared two letters, but had decided to give him the one already read. The other stated more fully our reasons, & if our reasons had not been sufficiently clear from personal considerations we would furnish him a copy of the other. A copy of the other, with our signatures being at hand was read & handed to him, as follows:—

[No. 2]

"Hartford. Aug. 20. 1870."

"Dear Wolcott

Circumstances seem to require that

next week, & in everything else it is apparent Dr Wheeler's son Wheeler is to control as before.

This is an anomalous ~~position~~ state of affairs. It is undeniable that the funds for the College were largely raised by Dr & Mrs Wheeler, but whether the talent for raising money is a sufficient guarantee of ~~that~~ a fitness to shape the character of an educational institution whose chief design is missionary, admits of doubt. The men & women who have given the money gave it, of course, under the confidence which its Constitution authorizes, that the responsibility for its management should not be vested in one man or one family. Here is a young man with little practical experience, ~~with~~ and, as we think, with very little wisdom of the practical art, with many vagaries, which are constantly changing, who has never sought appointment from the Trustees of the College, who does not recognize the authority of the missionaries at Harpoot who by the Constitution are held responsible for the internal affairs of the College, whose work is looked upon with disfavor by the teachers & the community at large, who is yet practically supreme in the College! We do not see as we can do anything more than we have done & so we refer the whole case to the Trustees. Whether they shall instruct the President to remove his son from the College, we leave to them. May the Lord guide them & us to the use of such means as shall be most for His honor & for the best interests of the College & of the whole work.

Sincerely yours.

H. N. Barnum

J. K. Browne

J. L. Barton.

A long conversation followed the delivery of these letters. He declared at once that our decision would make no difference with his work, that he was responsible only to the President, as his assistant, & he did not recognize our authority in the case. We went gently & patiently over the whole ground with him, but as a "thinker" & a "philosopher" he regards himself as our superior, & our opinions as of little weight. In fact before the interview closed he said that we were the "biggest fools" he ever saw, & his father, he said, was one of the chief fools! Of course we do not take offence at such a declaration, but such freedom of expression with us shows what might be expected in his intercourse with the teachers. They would not bear it so patiently. His final declaration was, "If I leave with these papers in my pocket it will destroy the Harpoot work!"

How completely he ignores our decision is seen in the fact that he did not even mention the subject to his father, so we felt compelled to speak with Dr Wheeler on the subject. His position is substantially this, viz:— My son has toned up the scholarship of the College so that it is doing better work than ever before; although crotchety that is a Wheeler peculiarity. They are all crotchety; I cannot attend to the details, the work which he is doing; in fact I cannot manage the College without his help. & so I see in this attempt to get rid of W Junr the endeavor to crowd me out too, thus Dr Wheeler makes it a personal matter, as he often does when his plans are not favored. He said that if we did not choose to take the responsibility of his son's remaining he himself would do so. Here the matter rests. Our conversation with Dr W. took place a week ago, & have all the plans for the term which opens

"The Armenian Question" again.

The Congregationalist for Nov. 20 last contained an article from me with the above title which, I understand has given offence to some of my Armenian friends in America. I would therefore like to make a brief explanation. My object is simply to correct what must be a misunderstanding, leaving differences of opinion to be adjusted by the developments of the future.

1. My article did not imply that the Armenians have not just cause for complaint. I stated just the reverse, as can be seen by reading the second paragraph, where a few of their grievances are enumerated.

2. In saying that "there is no Armenian Question", it is added "in any proper use of that term", with the further explanation that this term has been ~~used~~ employed to convey the idea that Armenia is on the eve of a revolution, that she is prepared for autonomy, & in short, that there is an imminent political crisis. I live in Armenia, & if there is such a crisis the best informed persons here are not aware of it. The prediction has been made that in the Spring there will be an uprising. There may be local disturbances, but there are no signs of it ~~that~~ yet here.

3. Those Armenians who know me will not need to be told that I am in the fullest sympathy with them in all their trials, and in every laudable aspiration. My life work has been chiefly for them, & during a thirty three years residence here I have often stepped aside from my regular duties to put myself between them & oppression, without regard to creed. The article in question may have been unwise, but it was a sincere regard for the best good of the Armenian community as a whole which called it forth. It was written after con-

[illegible] work, & in everything else it is affirmed [illegible] Whelen is to [illegible] as hope.

This is an anomalous ~~[illegible]~~ state of affairs. It is undeniable that the funds for the College were largely raised by Mr & Mrs [illegible]. but whether the claims for raising money is a sufficient guarantee [illegible] a fitness to shape the character of an educational institution whose chief design is [illegible], admits of doubt. The Pres. & others who have given the money gave it of course, since the Corporation which it constitutes authorizes, that the responsibility for its management should be vested in one man & [illegible] in a young man with little practical experience, [illegible]. So we think, with very little evidence of his fitness, and with many misgivings, which are constantly changing, who has never sought official [illegible] from the Trustees of the College, who does not recognize the authority of the Commissioners [illegible] who by the Constitution are held responsible for the internal affairs of the College, whose work is looked upon with disfavor by the teachers & the community at large, who is yet practically supreme in the College! We do not ask or wish to do anything more than we have done, & to urge the whole case to the Trustees: Whether they shall instruct the President to remove his son from the College. We leave it to them. May the God guide them now to the course of such thing as shall be best for this house & for the best interest of the College of the whole work.

Sincerely yours.

H. Coppée

J. H. Browne

J. B. Baker.

Independent

1 – Armenian Church.

The Armenians were the first to accept Christianity as a nation. Gregory the Illuminator, at the end of the third century or the beginning of the fourth, was the means of the conversion of Tiridates the King, & he made Christianity the national religion several years before Constantine did the same for Rome. The people were severely persecuted by the Persians for their faith. Their country, besides being the frequent battle ground between Persia & the Eastern Empire, was repeatedly overrun by the Saracens from Arabia, & barbarian hordes from Central Asia, the Huns, Jengis Khan, Tamerlane, the Seljuks etc., till finally their independence was, wholly ~~nationality~~ ~~necessarily~~ lost, and for hundreds of years they have lived under a Mohammedan government where apostasy would have been to their worldly advantage. Doubtless multitudes did renounce their own faith & accept that of their conquerors, but the present number of Armenians is estimated at something like two ~~or~~ half or three millions.

The Bible was early translated, but as there was no press it was rare ~~& expensive~~, there were a few [illegible] among them learned for those times – but the common people were ignorant, & even the priests were without education – except the ability to read & chant the church service. The priests were without theological training, & preaching was not a part of their office. Like the other ancient churches, the ~~Jacobite~~ Nestorian, Greek, Roman & others, the Armenian Church became ritualistic, & the increase of forms, as was natural, led to a decrease of spiritual life, & a reliance upon forms for salvation. To one who reads the history of these lands, ~~the continuance~~ of it is a marvel almost equal to the continued existence of the Jews, that with so little religious knowledge, & in the midst of so many trials, the Armenians have ~~retained~~ clung to their name & the form even of Christianity. It shows the depth of the Christian sentiment, & constitutes one of the most hopeful elements in the prosecution of the evangelical work among them.

-ference with some of the best informed men here, in view of the harm which was coming upon the people from political agitation, & in the hope of persuading those in America who were engaged in it that no good was likely to come from it. for it was simply alarming the government & leading it to adopt repressive measures which make the condition of the Armenians worse than ever. These young men in America do not understand the situation, in the interior at least. What the Armenians ask for is a radical reform in the courts & in the administration of the country, with a reasonable representation in the same. Not one man in a thousand in all this part of the country asks for, or believes possible, anything like political autonomy. Those who have clamored for independence have simply ~~alarmed~~ excited the suspicions of the government, ~~& the~~ And in order to allay these suspicions, telegrams signed by the leading Armenians have been sent from all parts of the country to the Sultan, declaring their loyalty, & repudiating, in the strongest terms, those who ~~have~~ been fomenting rebellion. They have also felt compelled to state that they are one in spirit with the government, & in this way the reforms for which they set out have been indefinitely ~~put aside~~ postponed, for they can no longer demand them. I have before me a copy of the telegram which went from here to the Sultan, signed by forty four persons, including the Bishop & all the representative men among the Armenians & Protestants. The occasion for such utterances, which of necessity as it were, carry with them an excess of compliance, is unfortunate.

If those young men who complain of my article will read what their own leading men, including the Patriarch himself, have said, they will regard my utterance as extremely mild.

Harpoot, Turkey, Feb. 1891. H. N. Barnum.

Harpoot. April 20. 1891

Dear Mr Ward

Mr Peet has recently sent to our Mission two letters, under instructions from Boston, about which I would like to say a word.

1. As to Insurance. I understand that each Station is to be charged one half of one per cent which goes into an insurance fund. The idea is a good one. but where is the money to come from? If we are allowed to put it into the Estimates as an "item", all right; but if it is to come out of our already reduced funds, I don't see how we can spare a dollar for such a purpose.

2. As to rent of missionary residences. If you will look at the Estimates of the E. T. Mission you will see that every missionary who lives in a house belonging to the Board pays twenty five dollars rent, & pays it [illegible]. The estimate for salary reads thus. A. B. C. 250.00 less 25.00 rent [illegible]. Mr Peet says that we are instructed by you to let the money come here & then send it back to Boston, or what I understand amounts to that.

Our system was adopted while we were a part of the Northern Armenian Mission, & it was designed to show who were living in missionary houses — to keep the fact that there are such houses, & where they are, prominent, & especially to prevent any apparent discrepancy in salary between those who occupy houses owned by the Board & those who are obliged to hire houses outside, & it answers that purpose completely. With all my thinking, I cannot see any advantage in your plan over ours in the slightest particular. On the other hand I think our system is not only [illegible]

A great leavening process is going on in the Armenian church. The rites of the church are ~~strictly~~ maintained but there is far less reliance upon them than formerly. The people are seeking to know the truth. Thousands of copies of the Bible in the modern language have been circulated among them, & there is a growing demand for preaching. More education is required of ~~their~~ the priests than formerly, & it is a special recommendation to a priest if he has once been a Protestant. In some places regular preaching services are maintained, and in the majority of our outstations a Protestant preacher or a missionary who should be present at a service would be invited to preach. A young priest who is my neighbor has during the winter held a weekly preaching service for women during the past winter, & in other places women's meetings & Bible classes are held in imitation of the Protestants. I spent last Sunday at a village on our plain, where a bright Armenian woman, a graduate of the Female College at Marash is living, at [illegible] & she told me that she holds a service, by invitation, in the Armenian church every Sunday attended by 150 women. These are a few of the indications of the changes which are in progress.

H. N. Barnum.

Harpoot, Turkey.

March 25.

Christian Stewardship in Eastern Turkey.

In one of the first classes of the Harpoot Theological Seminary was a blind student. He was esteemed on account of his earnest Christian spirit, & his natural fitness for Christian work. His name was Hohannes or John and on account of his marvellous facility in quoting Scripture, giving chapter & verse, he was often called "John Concordance." At the time of his graduation he was located in the village of Shepik, one of the poorest of our outstations. His salary was four dollars a month, of which the people, under great pressure from the missionaries, assumed about one third. One night as he lay awake thinking about his congregation, & fully persuaded that it would never become self-supporting, the words "Bring ye all the tithes into the storehouse" came to his mind with a new revelation, & he said to himself, "Here is the solution of this problem." He was not ready, however, to preach on the subject till he had settled the question of his own duty. "I'm ready," he said, "to give fifty cents a month from my salary, if it is all my people [illegible]." He did not take him many days with prayer & a careful study of the subject to become convinced that if the minimum gift for the poorest Jew was one tenth of his income, with far greater reason should it be the minimum for a Christian, in view of his vastly greater blessings. He dedicated his tenth to the Lord, & then he preached his sermon, quoting those passages which show how we are to honor the Lord with our substance, & telling the congregation of his own resolution.

The people made this a practical matter, & after due consideration nearly the whole congregation adopted the principle of tithe-giving for the missions, & at once that little church became self-supporting & had a surplus for other work. This sermon was repeated in a great many other places with the result that some in each congregation devoted their tithes to the Lord. The substance of this sermon was published in the Missionary Herald in 1868, & has been republished in many languages, & in many missionary fields has produced economical. A member of the W. I. M. told me that asking £25, the Mis.n pays that the houses for repairs or improvements to the missionaries; credited to the Treas.r whereas we have a definite sum for repairs: it is in the hands of the Treas.r I can be voted by me only without a vote of the Station, till have a share in it & do all arrangements to make it hold out. Besides, the Treasurership of the Station is an office incidental to a great deal of other business. It is a small part of my work, & I don't want anybody to require of me an extra account of the same in keeping of it. I have no time for such things. I am not an accountant, & anything outside the regular line bothers me. If the £25 is to come here, I don't know what to do with it & to divide me with the other four houses, & that would add £100 to our Treasurer's duties. It would be simpler "to all come back to the Board again & so the amount can be safely reserved the amount, as it will not disturb the estimates of the Board." If that is not a farce then I am very obtuse.

I have not consulted my associates & do not know what they will say. They may see the matter in a different light from what I do. If not the Estimates will probably be made after the old fashion, to be changed by the Annual Meeting or in Boston if it is thought best. If I were to give up my other work, I would be willing to study Book-keeping & do the business of the Treas.r in the most approved style, but as the Master has given me more important work to do, I can simply see that the money entrusted to me is used in a proper way, & give a simple straight forward acc.t of it.

I hope that you are all well at home. Our love to the good wife & the bairns. We are rejoicing with you in the accepting of your office.

Emma is slowly recovering from a severe attack of erysipelas.

Our An.l meeting will probably be in Harpoot June 22. Too late probably for a letter to reach there after you receive this, but probably not. Ever truly y.rs, H. N. Barnum.

with the increase of poverty has been a steady increase of taxation. A ruinous credit system prevails in every branch of trade, so that it is impossible to calculate accurately one's actual gain or loss. Many persons, therefore, without a definite pledge to give a tenth set apart what they ~~consider~~ estimate to be about equal to that amount. Almost every person, even men and women in rags, with the wolf at the door, & the ubiquitous tax gatherer ready to lay hands upon anything that will sell, esteem it a privilege as well as a duty to give something to testify their love for him who gave himself for them, even tho' it leaves the body cold & hungry. ~~These~~ Poor communities pay the larger share of the expense of supporting their own institutions, & very few of them are so poor that they do not contribute something also to their own Missionary Association.

If our home churches were to practice a tithe of self-denial in the matter of giving which is practiced here the Boards would not need to make appeals that are almost frantic in the endeavor to preserve the work ~~year~~ which they have in hand from utter disaster. Have we tested the matter of giving so far as to prove in our own experience that it is really "blessed to give"?

"Bring ye all the tithes into the storehouse, — and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, & pour you out a blessing that there shall not be room enough to receive it."

Harpoot, Turkey

H. N. Barnum.

after two or three years of further service, but that sermon helped the attention of thousands of Christians to the question of stewardship, & set in train influences which are even now at work all over the world, & which are bringing men to a just apprehension of their duty to consecrate their substance to the Lord.

This sermon was preached more than twenty three years ago. It gave a wonderful help ~~support~~ to the efforts of the missionaries to secure self-support in this field. The principle of tithe giving was largely adopted among the churches, & it was found very pleasant ~~[illegible]~~. It strengthened very perceptibly [illegible] the work, & it reacted upon the churches by promoting greater spirituality. It was eventually a temporal blessing as well. It was adopted by those [illegible] to give [illegible] sufficiently of [illegible] & it was found that their receipts ~~[illegible]~~ were increased, however [illegible] who knew them were determined that they should not suffer on account of their contributions to the [illegible] treasury. One of these men in returning the spring [illegible] with [illegible] after an absence of several months during which he had collected some fifteen or twenty [illegible] fell among thieves. He had been debating whether it was his duty to [illegible] to put into the Lord's treasury one tenth of all the money that he had gathered after so many months of tramping about the country, but while the brigands were beating & stripping his companions, [illegible] he told the Lord that he knew he had been guilty of covetousness in the thought of withholding the [illegible] tithe, but that if he would spare him now the money would be paid [illegible]. He was the only one of the party who was not robbed, the brigands did not even [illegible] him. I heard him relate this experience in a public meeting more than twenty years ago, & I believe that he has faithfully kept his pledge up to the present time.

It is not strange that the observance of this rule has continued [illegible]. The people are [illegible] in the [illegible] life; many of them have that strength of character & purpose, their property has steadily increased, & always

Thirty Fourth Annual Report of the Harpoot Station.

For 1890.

There is very little that calls for special notice in the review of the last year of missionary work, especially as separate reports have been prepared upon the Work for Women & the Theological Seminary. The missionary force has been without change, except that Mr & Mrs Allen, who went to Van in June of last year, to attend the Annual Meeting, were so much impressed by the needs of that field that they ~~felt~~ were constrained to remain there for a year to assist in the work.

The meetings of the Co-operative Committee have been continued during the year & they have been [illegible] of great [illegible]. The general conduct of the work is wholly under the control of this Committee which embraces the male members of the Station, & five natives appointed by the Evangelical Union.

Of our co-laborers one who was soon to be ordained over the church in [illegible] was called to the higher service above. The number of pastors & licensed preachers has been [illegible], of teachers 102, & these with the Bible readers make a total force of 167 native laborers; not all of these, however, are employed throughout the year.

In the 59 outstations 64 congregations report an attendance of more than 7,000, while more than 5,000 study the International Series of Sunday School Lessons. Nearly 1,000 copies of the Lesson Helps in Armenian, published in Constantinople, have been sold, while the teachers who understand English express themselves as under great obligation to Dr Pentecost for his admirable "Notes" on the Lessons, which he has generously presented to those who can use them with the increase of poverty has been a steady increase of hospitality. A numerous credit & often friends in every branch of trade, so that it is impossible to tell which apparently are without goods or lands, they procure, though, without a difficulty pledge to give a credit all apart what they ~~cannot~~ estimate to be about equal to that amount. Almost every person, even those with means, is eager, with the need at the door of the shopkeeper, by getting ready to beg for to give anything that will sell, unless it be a provision, as well as a desire to give something to testify their love for the who gave heavily for them, even tho' it leave them hungry, ~~these~~ cold & in communities by the large number of the expenses of supporting their own institutions, of every form of them, — so far that they do not seem to even thing also to their own Missions in Koordistan.

If our home churches were to practice a little of self-denial in the matter of giving which is practiced here the Boards would not need to make appeals that are almost frantic in the endeavor to procure the funds which they have asked. When far other churches, then we trust the matter of giving so far as to procure a more appreciation that it is really "blessed to give".

"Bring ye all the tithes into the storehouse, — and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, & pour you out a blessing that there shall not be room enough to receive it."

Harpoot, Turkey.

H. N. Barnum.

building & for general benevolence, about $5.200. This amount added to that paid for the common & high schools of the field makes some $9.200 from the people themselves for the support of their own institutions, for which the Board meanwhile paid only $3.300. In other words, the people, notwithstanding their poverty, their heavy taxes & the general stagnation of business, pay more than 68 per cent of the cost of carrying on their work, while the Board pays, in aid of this work, a little more than thirty one per cent. Considering the circumstances of the country this is a very noteworthy fact. Who can tell what an amount of self-denial, of sacrifice, of suffering even, is involved in these contributions?

There is, however, another side to this picture. While we keep the matter of self-support & self-reliance before the people & press it as the true missionary policy, the enterprises in hand cannot be carried forward by the people without aid, & if the aid is so meager as not to bring these enterprises within the range of possibility the people are disheartened & the work is crippled. Stagnation is always depressing. There is steady growth, growth which is seen in the leavening of the Armenian church, & in other ways which cannot be expressed by statistics, but it is not so manifest & striking as to prove a stimulus to these communities who are more or less dependent upon visible, tangible, objects for encouragement. In some places the work is hindered for the want of suitable buildings, which cannot be erected without help, & for which we have no money. Several of our most important outstations are unsupplied with preachers. This is not directly & wholly from the lack of funds with which to pay salaries, but in part because the ministry is regarded as so poorly paid that young men who are fitted for ~~it~~ the ministry go to America in the hope of a better support.

The 25 churches have received 157 persons to membership on profession of faith, making the present membership 1717. Nearly an equal number who have been connected with these churches from the first have joined the church triumphant. Just one half of the church membership is composed of women.

More time has been devoted to touring than in former years. Misses Bush & Seymour have, as usual, spent more than half their time among the outstations &, with two or three unimportant exceptions, every outstation has been visited by one or more of the male members of the Station. The visits to the cities & villages of the field have been, as far as possible, sufficiently prolonged to meet the exigencies of each place. This form of service is extremely important. We are glad to avail ourselves of the valuable aid of the pastors as far as they can render it. Every community has its need of help & encouragement in some form, & a visit from without is often a great stimulus.

The interest in education is steadily on the increase, although we endeavor to keep the spiritual element of the work at the front. Protestant schools are gaining in character & influence, & they compel the Armenians to raise the standard of their own schools. The most marked improvement is in the growing desire for female education. In all this movement the Euphrates College is, of course, an important factor. There is no better test of interest in this country than the financial one. The people paid during the last year for the support of their own schools nearly $2,000, while there was paid for education in the College & its primary departments, including the board of those who came from abroad, about $3,550.

This pecuniary test also applies to the work as a whole. The congregations [illegible] for objects aside from education, or for their own preaching, for their school & church

The Indep^t

Harpoot in 1890.

We have recently collated the statistics from the fifty nine out-stations of the Harpoot field for 1890. We find that in almost every direction there is growth, but it is not rapid.

Every religious community in Turkey is also, to a degree, a political community. Since the taking of Constantinople in 1453, the government has recognized each sect as a separate body, having a civil head, a council & certain special privileges, which, however, in late years it is striving to curtail. The government keeps a separate register of each one of these communities, & taxes are apportioned to each in a lump sum to be divided among themselves. The Protestants have recently improved their organization & their prestige, & as a consequence more than a thousand names have been added to their list during the year, making the present number 10,330. Of more significance & value, however, is the addition of 159 to the twenty five churches on profession of faith, making a total living membership of 1717, of whom one half are women. More than 7,000 hear the word preached on Sunday, while some 5,000 study the International lessons in the Sunday schools.

There is also a large community outside of these churches & congregations who are occasional attendants upon Protestant services, who have the Bible & read it, & are intellectually persuaded of its truth, but who do not separate from the Armenian Church, but who sometimes, in imitation of the Protestants, ~~each~~ maintain services for preaching or for the study of the Bible in their own churches. These cannot enter into our statistics.

During the last year the members of our churches & congregations paid for the support of their preachers & schools, for church buildings, school buildings & parsonages, for their missions in Koordistan & for general purposes, about $7,200, while the American Board paid for the same objects only $3,300. In other words, for

This last statement suggests another disturbing element. Previous reports have spoken of the emigration to America, which is taking not only many of our educated young men who ought to be preachers & teachers, but which is drawing away large numbers, & generally the most enterprising, from nearly all our congregations. The Turkish government has made vigorous efforts to check the ~~emig~~ tide but it is constantly rising. Bribes overcome every obstacle. The majority of those who go will return again, but for the time being the congregations are weakened. Few of these emigrants know any English, & ~~they~~ can derive little benefit from church privileges in America, while as common laborers they are thrown among a low class of people, so that the probable influence which they will exert upon their return is a matter of no little solicitude.

We have previously spoken of the attempts by members of other ~~congrega-~~ denomina-tions to divide the congregations. The "missionary" sent by the Disciples made large promises, but as they have not been fulfilled he has practically no influence outside of his native village where he divided the congregation. The Baptist pastor in Arabkir was moving on very quietly after dividing the church, but under influences from the Baptist Publication Society in America, it is thought, he has recently engaged in a vigorous campaign of proselytism, & his preaching is said to be largely confined to the truths which are peculiar to the Baptist denomination. He has no influence, however, outside of Arabkir except in the neighboring village of Shepik. The work in Peri has not yet recovered from the blow which it received from a Baptist missionary who spent a few days there four years ago.

Despite these various hindrances & drawbacks, however, our confidence was never stronger that this work is the Lord's, that he has planted these churches, & that he will carry them forward. Our chief concern is that we & those whom we represent may not fail, in any way, to do our share in faithful co-operation with him.

In behalf of the station.

Harpoot, May 1891. H. N. Barnum.

Sketch of the Harpoot Station.

The city of Harpoot has a population of perhaps 20.000 & it is located a few miles east of the river Euphrates, near latitude thirty nine, & east from Greenwich about thirty nine degrees. It is on a mountain facing the south with a populous plain 1200 feet below it. The Taurus Mts lie beyond the plain twelve miles away. The Anti Taurus range lies some forty miles to the north in full view from the ridge just back of the city. The surrounding population are mostly farmers, & they all live in villages. No city in Turkey is the center of so many Armenian villages, & the most of them are large. Nearly thirty can be counted from different parts of the city. This makes Harpoot a most favorable missionary center. Fifteen outstations lie within ten miles of the city.

The Arabkir field on the west was joined to Harpoot in 1865, & the following year, on the death of Dr Walker, the larger part of the Diarbekir field on the south; so that now the limits of the Harpoot Station embrace a district nearly one third as large as New England.

The first missionary to occupy this Station was Mr Dunmore in 1855. He left after three years, & during the civil war in America he became a chaplain in the army, & was killed.

In 1857 Messrs Allen & Wheeler located here with their families, & Mr H. N. Barnum joined the Station in 1859, Mrs Barnum coming one year later. These six missionaries have had a continuous association for thirty two years, unbroken except by an occasional visit to America — a rare experience in missionary history.

Mr H. S. Barnum came to Harpoot in 1867. & after three or four years of preparation & service he & his family went with Dr & Mrs Reynolds to

~~for~~ the evangelical work of this station, aside from missionary salaries & other expenditures which pertain to the missionaries, the people paid more than 68 per cent. ~~[illegible]~~ & the Board less than 32 per cent. This seems to us a most creditable showing so far as these poor congregations are concerned. but for the Board the case is not so clear. A work which has not in it the elements of self-support cannot be worth much. This principle is fully accepted by people & missionaries alike, but we see many important things neglected & left undone because they are beyond the ability of the people & we have not the money to help. This failure on our part to meet present exigencies is not only discouraging to the missionaries, it has an even more depressing influence upon the people. They are more easily discouraged than we are. Enthusiasm is an important factor in such a work & among such a people, & this is impossible when so many enterprises lag for the want of a little money. It is not large sums that are needed, — only enough to supplement what the people can raise. We do not undertake any new work, our present aim is to take care of what we have & prevent disaster. Many of our outstations are without preachers or teachers & many buildings are not erected because the people cannot do the work alone, & we cannot help them.

Besides the sums already named parents paid for the tuition of their children in the Euphrates College & its primary departments, including the board of such as come from abroad, $3.550. This shows the high value put upon education & the educational work, for parents practice a vast amount of self-denial in order to give their children an education, & fit them for a higher life than they themselves have enjoyed.

H. N. Barnum.

Harpoot, Turkey.

The number of graduates was 102 of whom 85 have engaged in the work. A still larger number ~~was at different times connected with it~~ who did not take a diploma but who have done Christian service, was at different times connected with it. The first class of girls to graduate from the College proper was in 1883. The whole number of female College graduates is twenty eight.

The Theological Seminary was organized in 1859. & it was for the whole Eastern Turkey Mission, as was the Female Seminary. This has continued to the present time with an occasional intermission of a year or two. It has graduated 136 students. The present number of native laborers, ~~preachers~~ ~~[illegible]~~ preachers, teachers &c. is 165.

In 1870 a Normal School for the training of male teachers for the outstations was ~~was~~ established. This gradually broadened until it had a full college curriculum & became the Male Department of Euphrates College although a Normal Department is still maintained to fit teachers for their work, which also serves as the Preparatory Department of the College. The first class who took full college diplomas graduated in 1880. The whole number of graduates from this department is eighty five.

A great change has been witnessed in the matter of education. Our first schools were necessarily of the most primitive character, because education in this region was practically new. We have now, however, a graded system reaching all the outstations, comprising Primary, Intermediate & High Schools & the College with a uniform course of study. These schools also serve as a model to the Armenians for their own schools. The standard of the schools is on ~~the~~ improving & the desire for

~~family~~, who had spent a year & a half here, to begin the new Station of Van. Mr Browne came the latter part of 1875, Mrs Browne joining him a year later; & in 1885 Mr & Mrs Barton arrived. The missionary families in June 1891 are those of Messrs Allen. Wheeler. H. N. Barnum. Brown & Barton.

The opening of the Female Seminary in 1863 made the assistance of single ladies indispensable. For three or four years Miss West of the Western Turkey Mission lent her aid in giving it shape. In 1864 Miss Pond became its principal & continued in that relation until she married Mr Williams of Mardin in 1867, when Misses Seymour & Warfield took the charge. Miss Warfield died in Feb. 1870, & Miss Bush came during the same year to take her place. Miss Wheeler joined the Station in 1880 & Miss Wright a year later, but in 1884 Miss Wright removed to Marsovan. Miss Daniels came in 1885. Miss Heald in 1888 & Miss Barnum the year following.

In 1881 Misses Bush & Seymour surrendered the work of teaching & gave themselves to labor for women & girls among the sixty outstations. Misses Daniels, Heald & Wheeler devote themselves chiefly to the Female Department of the College, which is an outgrowth of the ~~Female~~ Seminary, while Miss Barnum engages in teaching or touring according to circumstances.

At the beginning of the missionary work female education was almost unknown in this region, & the aim of the Seminary was to educate the wives of theological students, who were mostly married, & to train girls for Christian service. It served its purpose admirably, but with the growth of female education its scope was not sufficiently broad, hence the College are mostly found. & through their labors the leaven of the gospel is introduced. & is silently at work.

One of the most interesting features of the ~~[illegible]~~ evangelical movement in this station is the home missionary work, which was begun about twenty years ago in Koordistan, the extreme eastern part of this field. It was undertaken by the churches here, but has enlisted the aid of most of the evangelical churches throughout the country. Six places are occupied in Koordistan & twelve pers are employed. A good part of the expense is paid by the people themsel but all the rest by this ~~[illegible]~~ Home Missionary Society without any ai from the American Board.

From the first the aim has been to make the evangelical work self-supporting as soon as possible. The increasing poverty of the people has been a serious drawback, still there has been steady growth, so that for the general work, and the support of preachers & schools, the erecting of necessary buildings & general purposes, for every dollar that the American Board expends for these objects the people themselves pay more than two dollars.

Throughout the Harpoot field there remains yet much land to be possessed. The important centers are occupied, but in order to reach ou nominal Christians many more laborers from among the people, & much prayer & effort are needed. There is, as yet, no inquiry & no open do among the multitude of the Turks & Koords by whom we are surrou

H. N. Barnum.

Harpoot. Turkey. June 1891.

education is largely on the increase. There are twenty common schools with 3.100 pupils & seven High Schools with 140 pupils. These with the 465 boys & girls in the Primary departments of the College, & the 160 in the Normal department & the College proper make a total of well nigh 4,000 pupils. These schools have stimulated the Armenians to open schools all over the field with a much larger membership. Every Protestant school is opened daily with the reading of the Bible & prayer, & the Bible is also a text book.

The first church was formed in Harpoot in 1856 with two members. Now there are twenty five churches which have received to membership more than 3.000 persons. The present living membership is a little more than 1700. Each church is understood to be, in a measure responsible for the evangelization of the region lying about it, &, as far as possible, the missionaries carry forward the work in a given district through the church located in that district. Many of the members of these churches have been very efficient in spreading the leaven, & the aim is to make every church active in the work of evangelization, but as yet this is only partially realized.

An important feature of the work is that for women. From the first special effort has been made to introduce the Bible into all the homes of the nominal Christian population, & to prepare all the people old & young to read it. About twenty Bible women are employed, a part of the expense being borne by their 600 pupils. There is no agency which at so small expense is more fruitful of good, for these earnest women are welcomed into unevangelized homes, where their pupils are

Sep 4

The Attitude of the Turkish Government toward Christianity.

In considering the probable progress of the missionary work in Turkey, the attitude of the government is an important factor. The Turkish government, like that of the Papal States before Rome became the capital of Italy, is ecclesiastical as well as civil. The Sultan is not only Emperor, he is Caliph, — the Vicegerent of the Prophet. When the Caliphate was extinguished in Bagdad in 1258, an old man who claimed to belong to the succession fled to Egypt, & was there accepted as the Caliph; & in 1517, the same year in which Luther published his theses, Sultan Selim conquered Egypt & secured the Caliphate for the Sultans at Constantinople. This is one reason why it is impossible for the government to recognize the right of a Mohammedan to become a Christian. It is not simply apostasy; it is treason as well. So, too, only a Mohammedan can be recognized as a citizen in full standing.

The government is never openly aggressive in proselyting, & it is never openly hostile to Christianity. Christians, however, do not stand an equal chance with Moslems before the law. Their rights are grudgingly bestowed. Mosques can be built without any hindrance, while a *firman* for building a church is met with so many difficulties that the attempt is often given up in despair. A Turkish school can be opened anywhere, — I never heard of any opposition to one — but the permission for a Christian school must come from Constantinople, & that, often, after years of delay. It is readily promised, but it is hindered by causes that do not appear upon the surface. In the place of the hoped for liberality on the part of the government there is a marked increase of jealousy of Christian progress.

When Constantinople became the Ottoman Capital in 1453, Sultan Mohammed, in order to persuade his Christian subjects to remain, granted certain civil rights education is largely in the hands [illegible]. There are [illegible] Common Schools

with 3,100 pupils, & [illegible] High Schools with 140 pupils. These with the

265 boys & girls in the Preparatory departments of the College, & the [illegible]

in the Normal Department & the College proper make a total of over

[illegible] pupils. These schools have stimulated the Armenians

to open schools all over the field with a much larger num-

[illegible] Every Protestant school is opened daily with the reading of the

Bible & prayer, & the Bible is used as a text book [illegible]

The first church was organized in Harpoot in 1856 with [illegible]

members & now there are [illegible] churches which have received into

membership more than 2,000 persons, the present living membership is

[illegible] 1700. Each church is understood to be, in a measure,

self-supporting [illegible] of the region [illegible]

as far as possible, the missionaries carry forward the work in a [illegible]

[illegible] the church [illegible]

[illegible]

[illegible]

[illegible] from the

[illegible] all the [illegible]

[illegible]

[illegible] employed, a [illegible]

of the [illegible] 600 pupils, there is no [illegible]

[illegible] more fruitful of good [illegible]

[illegible]

freedom of thought, & such are never welcome to a despotic government. Only the other day when I was speaking to the our Pasha about some official interference with our schools, he said "I should be very glad to help your schools forward, & to do anything in my power for them, but you will find that the real opposition to them is at Constantinople.*P. This, however, is the Lord's work. We have not come of ourselves; we believe that he has sent us. It is our policy to do what we can in all the ways we can to benefit the people, & we aim to do it in the spirit of the Master, without giving offense to any, in the assured confidence, confirmed by our daily observation, that the agencies now employed in raising the people to a higher plane of civilization, & preparing them for better citizenship, & also preparing many individuals for the citizenship of Heaven.

(Mr. Barnum.

Harpoot, Turkey.

Name & place not to be published.)

& privileges to them in addition to ecclesiastical independence. Of late years these rights have been gradually curtailed. The Government would be glad to withdraw them altogether, but the occasional attempt has created so great commotion among the Greeks & Armenians that the attempt has been abandoned.

The Government is very much afraid of the Press, although it is the great agency for the dissemination of ideas — or perhaps I should say because it is an agency for diffusing light. The censorship of the press is of the strictest kind. The newspapers in Constantinople are hedged about with the greatest [illegible]. It is impossible to speak freely upon current topics. It is often forbidden to even mention them. No book or pamphlet can be published without official authorization, & to secure this there must be no word at all opposing to the government or its religion. The printing of the Bible is often rejected. Some school books, such as Readers, Geographies, & Histories are often either amended or prohibited altogether. Even English & French books for a private library are carefully scrutinized at the Custom House & those which are not acceptable, standard works sometimes, are either mutilated or rejected. A small press at this station which is greatly needed for simple text books, has been waiting for several years in vain for Government recognition, although ample security has been offered that not a syllable would be printed without due authorization. The Governor himself told me that the Central Government was so much afraid of the Press that he had no confidence that he could secure permission to remove the official seal which rests upon it. We cannot print the simplest school ticket.

No subjects of the Porte are more loyal than Protestants. Obedience to government is a precept of the gospel, & this loyalty the Government ~~the Government~~ understands & often acknowledges. Notwithstanding this, there is a growing aversion to Protestantism in the highest quarters. The conviction is gaining ground that the gospel is a menace to Islam as a religion, & besides, Protestantism is known to foster liberal ideas &

Story

Education at Harpoot.

We are in harmony with the civilized world in the matter of College Commencements. The Euphrates College, after several days of public examination, closed the College year July 2, with essays by the graduates. The College has become firmly rooted, & it is having a steady growth in character & influence. In its different departments it is giving an education thoroughly Christian, in which the Bible is a daily text book, to large numbers of both sexes. Its influence is very apparent, not only upon its own students but upon the whole community by giving an impulse to education & improving its quality.

The Turkish Government has published a new regulation which requires that ~~wh~~ all essays & written addresses for public occasions shall be submitted to the censorship in advance, & receive its approval. This requirement was complied with here; but one of the young ladies, in order to round out a paragraph, & give additional force to her line of thought, unwisely added a sentence to the copy which she read in public, in glorification of the cross. This was at once reported to the local government, probably by the Censor himself, who was present, as having a political significance, & as meaning that the Cross was to triumph over the Crescent, & all that, so there was a breeze! The authorities said "We have always had confidence in these American schools that they were free from political intrigue, but now it is manifest that they must be watched"; but a presentation of the offending document to the Governor general, with the assurance that the change was made by the writer without the knowledge of any one else, ~~appeased~~ quieted the official alarm; but it was a little embarrassing to those who had dreaded incipient revolution! The delicacy of the ~~official~~ political situation can be judged by the fact that an innocent sentence uttered by a young girl can produce such a disturbance.

freedom of thought & such are more odious to a despotic government. Only the other day when I was speaking to Mr Parkes about our Mission's interference with our schools, he said "I should be very glad to help you on the ground, & to do anything in my power for them, but you will find that the real opposition to them is at Constantinople."* This, however, is the devil's work. We have not come of ourselves; we believe that he has sent us. It is our policy to do what we can, in all the ways we can to benefit the people, & our aim to do it in the spirit of the Master, without giving offence to any, in the several departments, convinced by our daily observations that the agencies now employed are raising the people to a higher plane of civilization, & preparing them for future citizenship, & also preparing many individuals for the citizenship of heaven.

(Mr. Dunmore.)

Harpoot, Turkey, [illegible]

(Some of these not to be published.)

Indept.

The "Armenian Question".

Armenia was once an important & powerful kingdom. As it lay between other kingdoms that were often at war with one another, & as it was subjected to frequent invasions from the barbarous tribes of Scythia & Central Asia it lost its independence many centuries ago. The Armenians became a Christian nation about the year 300. but in the political convulsions & persecutions through which they passed the great majority of them accepted the religion of their conquerors. The present number of Armenians is not known, but it is generally estimated that there are in Turkey alone something like two millions. They are industrious, enterprising, & one of the most hopeful elements in the country. As a subject race they have not equal privileges with the Turks. There has been a great improvement in this respect during the last fifty years, but it has not kept pace with the growth in intelligence, so that the situation of the Armenians is more galling than it [illegible] [illegible] generally.

There are reforms in the courts & in the administration which are very important for the Christian population, & which have been often promised but still delayed. & this gives just ground for complaint. For this delay some of the Armenians themselves are in part responsible. There is a small "Nationalist" party who cherish the dream of repeating the experience of Bulgaria, & becoming independent, altho' the Armenians are less than one fifth of the population of Ancient Armenia today. & a majority of these are ignorant peasants. They have secret organizations, with adherents. & it is understood that their purpose is to foment a rebellion with the expectation that the European powers would immediately intervene, & establish an Armenian principality. No scheme was ever more senseless & suicidal. The effect has been to excite the suspicions of the Turks against all Armenians, & to lead the Government to adopt a policy of restriction & espionage. These agitators are young men & comparatively few in number, & although the great majority of the

There are two Turkish schools here of high grade, of recent date, one military, & the other civil. The latter is a so-called College. Each has recently held its commencement, to which I had a special invitation. The exercises are preceded by coffee & sherbet, & smoking is kept up all the way through. The exercises consist chiefly of a ~~the~~ brief examination of a single pupil in each one of the studies pursued. The pupil stands on a platform with his teacher, & recites something which has been carefully prepared, as an illustration ~~example~~ of the teaching in each department. Nearly all the teachers are from Constantinople. At the close two or three boys give addresses in praise of the Sultan & the local government & thanking the guests for their attendance; diplomas & prizes are distributed, a final cup of coffee is given, & the audience disperses. The whole lasts about two hours.

At the Turkish College commencement the other day the teacher of Phy proposed to ~~give~~ examine his class in electricity, & as they have no apparatus they ~~borrowed~~ a part of ours. This exercise was reserved to the last, so as to give added eclat to the whole by a few experiments. Just at the time when it was to come off, however, a severe thunderstorm – a very rare thing for this season of the year – gathered, & then seemed almost to center about the college, so that the Pashas, civil & military, protested against the manufacture of any more electricity. So it was postponed dropped!

The Armenian schools are also making progress. Their common schools are ~~much~~ superior to the Turkish common schools. In the leading towns they have opened schools for girls. Even the Turks are preparing to open a girls school here. So we see that while education is not developing as rapidly as we desire, there is still steady advance.

Harpoot. July 20. 1891

H. N. Barnum.

forty or fifty miles north east of the [illegible]

trabbin. They [illegible] the [illegible] [illegible] [illegible] to [illegible]

[illegible] of [illegible] [illegible]

[illegible] they [illegible] the [illegible] [illegible]

[illegible] three [illegible] and [illegible] [illegible] to take

them to Fairport. there they are [illegible]

[illegible] [illegible] they [illegible] [illegible]

[illegible] with the [illegible] [illegible]

[illegible] in trabbin.

[illegible] of the [illegible] [illegible]

the [illegible] [illegible]

There [illegible] [illegible] to return, [illegible]

from the [illegible] [illegible] the third years

[illegible] [illegible] [illegible]

obtained [illegible]

out of these [illegible]

[illegible]

Three or four months [illegible]

forts, & hundreds of poor [illegible] [illegible]

[illegible] [illegible] [illegible] expecting to

return again, they [illegible] [illegible] [illegible]

those who come out [illegible] [illegible] [illegible]

& few or [illegible] many, those who escape [illegible] [illegible]

Fairport. [illegible] [illegible]

[illegible] to [illegible] [illegible]

for the poor [illegible] by [illegible]!

Armenians are strongly opposed to this policy which is so destructive of their own peace & comfort, they blindly persevere in it. They are encouraged in this course by a few young men who have gone to Europe & America, & by two or three Armenian newspapers which are published abroad. Under the circumstances the Turkish Government is in no mood to increase the liberty of the Christians & the latter have not the courage to demand it, lest they be suspected of disloyalty.

This so-called "national" spirit has been particularly rife in Van & Erzroom. During the last two years it has developed in Arabgir, a city about sixty miles from ~~[illegible]~~ Harpoot, west of the Euphrates. The chief agent in fomenting it is the Armenian Bishop of that diocese, [illegible] by name. He was once sent away from Arabgir for a time for disloyalty, but was finally allowed to return. During the last few months he has been assisted in his revolutionary schemes by a Russian Armenian who had a nominal connection with the school as a teacher. The young men have been told that they have 1000 Martini rifles, & that they are prepared to resist the Government. This is an utter impossibility, as it is forbidden to civilians, so, of course they are kept in secret. Some have been [illegible], as they [illegible] have [illegible] & they have been smuggled into the country. Revolvers, of course, are more numerous. [illegible], the governor general of the district, who lives at Harpoot, has been aware of this state of affairs, but not wishing to give any occasion for an ~~out~~ break, he wrote several times through the Porte requesting that the Patriarch appoint the Bishop to some other place, & he also sent ~~[illegible]~~ notice to the Russian teacher to leave, while he quietly arrested four or five other persons of low character, who were known to be disturbing elements. The Bishop was not removed, but the Russian left. About a week ago it was found among the semi-rebellious Kurds in the [illegible].

forty or fifty miles north east of Arabkir, & with him were four young men from Arabkir. They told the Kurdish Agha whose guest they were, that there was an organization of Armenians extending throughout the country, that they had arms & money, & they invited the Kurds to join them in a rebellion against the government. The Kurds said "All right", but as he might be suspected he took them to Harpoot, where they are now undergoing an examination by the civil & military Pashas. They had with them a dynamite bomb as a sample of those the Russian [illegible] would make, & of which they said there were [illegible] hundred in Arabkir.

Things of this sort exasperate the Turks, & in case of an outbreak in Arabkir [illegible] a [illegible] that might mean a great [illegible], the whole Christian population would be in danger, for [illegible] the most intelligent [illegible].

There has been a large Armenian emigration to America, particularly from the region about Harpoot. For a time passports were given, but two or three years ago that was stopped. Then traveling permits for Constantinople or other seaports were obtained, but it was found that these were used to smuggle emigrants out of the country. So these have been refused; still the tide flowed on with increasing force; the men who went trusting to bribery to help them on their way. Three or four months ago strict orders were given to the authorities at all the sea ports, & hundreds of poor people were arrested & turned back. They had meant to leave their families behind & go to America to earn money for their support, expecting to return again. They mortgage their property & borrow money at twenty or thirty per cent interest. Those who were sent back have had a hard time. Some lost their money, all had expenses, & from a good many, those who arrested them took their money & sent it to the authorities at Harpoot. It reached Harpoot a short time before the Courban Bairam, when officials were particularly anxious to receive their salaries. So this money was used for that purpose, & the Government promises to pay the poor villagers by & by!

Armenians are strongly opposed to this policy which is so destructive of their own peace & comfort, they blindly persevere in it. They are encouraged in this course by a few young men who have gone to Europe & America, & by two or three Armenian newspapers which are published abroad. Under these circumstances the Turkish government is in no mood to increase the liberty of the Christians & the latter have not the courage to demand it, lest they be suspected of disloyalty.

This so-called "national" spirit has been particularly rife in Van & Erzroom. During the last two years it has developed in Arabkir, a city about fifty miles from ~~[illegible]~~ Harpoot, [illegible] the Euphrates. The chief agent in promoting it is the Armenian Bishop of that diocese [illegible], who was once sent away from Arabkir for suspected disloyalty, but was finally allowed to return. During the last few months he has been [illegible] in his treasonable schemes by [illegible] Armenian who had a nominal connection with the school as a teacher. The young men have [illegible] that they have [illegible] rifles, & that they are prepared to resist the [illegible]. This [illegible], & it is [illegible] to [illegible], so, of course they are kept in [illegible]. [illegible] have been [illegible], & they have been going into the country. Protestants, of course, are known [illegible]. [illegible], the [illegible] of the [illegible], who lives at Harpoot, has been aware of this state of affairs, but not wishing to give any occasion for an ~~[illegible]~~ outbreak he wrote several times through the Porte requesting that the Patriarch appoint the Bishop to some other place, & he also sent ~~[illegible]~~ sufficient notice to the Russian teacher to leave while he quietly [illegible] from [illegible] other persons of his character, who were known to be disturbing elements. The Bishop was not removed, but the Russian left. [illegible] among the semi-rebellious Kurds in the [illegible]

Harpoot. Aug. 7. 1891

Dear Dr Thompson.

Yours of June 4, asking for suggestions respecting the American Board, & especially for criticisms, was duly received, & would have had an earlier reply if I had been one of the critics of the Board. I have always regarded the administration of our Board as at least equal in excellence to that of any other missionary society. In 1858, before I became a missionary, I spent more than two months in Syria & Palestine, & even then my unpracticed eye discovered a marked difference between ~~between~~ the Syria Mission, which was then under the care of our Board, & the other missionary societies represented there. There has been much improvement since that ~~that~~ time, & during the thirty three years of my connection with the Board my conviction of the wisdom of its methods has been strengthened.

The chief business of the Board is with the Missions & the Missionaries, & not with the home churches, & my opinion of one part of that relation was expressed in a letter which was published in the Congregationalist the first of Sept. 1889, & I beg to refer you to that.

Since my connection with the Board there has been steady improvement in administration in many particulars. It is conservative, & wisely so, but it welcomes the light. There is greater ease in the appointment of missionaries than formerly. I do not know whether the executive officers of the Board ever shared in the opinion which prevailed at home thirty five or forty years ago that a man who was too weak f

organize churches & schools; to help transform society; to lay the foundations of a Christian civilization. No man with a hobby, even if it is orthodox, is fitted for such work. It needs men of character, of breadth, & of round-about common sense, & such men are not likely to allow a crotchet theory to affect their work, or even to be known by the people for whom they labor.

As to general missionary policy I am less confident now as to what is the true policy than I was twenty five years ago. There can be no doubt that the fundamental aim of any foreign missionary Society should be, not education, not civilization, but the introduction of the simple gospel leaven in such a way as to secure the most speedy transformation of the whole mass. Their last aim, I believe, is to bring the truth into contact with the hearts of men in order to their salvation & as fast as they are saved, to teach them to bring others to the truth, & to organize them into churches, with pastors from among themselves, which shall become self-supporting & independent of missionary control as soon as possible. The local church, & not the missionary, is to be the evangelizing agency, & the church which has not the vitality of independence is not likely to be aggressive. Neither the Board nor its missionaries insisted upon self support for a number of years; but now it is everywhere a settled policy. For a long time there was a good deal of hesitation in ordaining pastors from among the people; but now the conviction, I believe, prevails that no church is complete without its own pastor — not a missionary —, & that in almost every community a man can be found who is enough in advance of his people to be able to lead them. There was, for a long time, hesitation in bringing natives into missions, committees & teaching to sustain himself at home "had better be sent to the poor heathen", but some very weak men were appointed years ago. Mistakes in judging men will always be made, but fewer weak men are now sent.

So in regard to religious belief. You will remember the experience in the Central Turkey Mission twenty five years ago, when the Church in Oorfa was divided, & the Mission itself was greatly disturbed over the unsound teaching of one of the missionaries. In this matter greater care is taken, perhaps too great. I would not welcome to the missionary field any man who is unsound upon any of the fundamental doctrines, but in this "age" of free & independent ~~age~~ thinking, some of the best men hold theories, no doubt, which do not ~~[illegible]~~ consist, with ~~in~~ the theology of the previous generation but which, not being a part of their theological system, are not likely to be of practical harm. I would prefer such an associate to ~~one~~ a small man who does no independent thinking, & whose theology is found simply in his seminary note books. I agree with Dr Storrs that we should weigh the whole man, & take his general make-up in deciding the his fitness ~~of a man~~ for the foreign field. I found, when at home two or three years ago, that the opinion prevailed among theological students that in order to appointment a man must have a stereotyped theology; & this conviction I learned from personal ~~[illegible]~~ observation kept some of the most hopeful men from applying for appointment. If a man is to be put in charge of theological instruction, then I would make his theological belief a subject of very careful examination, just as any other man who is coming abroad for special service should give proof of his fitness for that service. The great majority of missionaries, however, are to engage in evangelistic work, they need of laborers in the different departments of the service, the need of funds seems to admit of no question. But the thought continually comes to me, Would a system of divine appointment be accompanied with so much that is evil? Almost all the friction between people & missionaries, the displeasure & discontent, the manifestation of avarice among native laborers come in connection with money. I have sometimes felt that missionary gold contaminates almost every native who touches it. Have the missionary societies made a mistake in the use of money? Would it have been better, on the whole, to use no money except for missionary salaries? Churches would have been gathered more slowly. Theological schools would have had fewer students, & an educated & paid ministry would ~~come~~ have come later. Education would have had a slower development, but those who openly became Christ's followers would have been put to a severe test, & those who entered his service would not be charged with selfish & pecuniary motives. If a mistake was made at the outset I do not see how it is possible, with all these precedents, & with all missionary societies using money freely, to rectify the mistake now. Moreover I doubt, very much whether a vigorous & successful missionary work can be inaugurated without giving some pecuniary aid to the poor & feeble missionary churches & other institutions which are organized; but to do it in a way to help & not to harm is one of the most difficult problems in missionary experience.

In returning to Turkey from America in 1873 I spent a month in Italy at the request of the Prudential Committee, to look over the ground in reference to the new Mission which the Board was proposing them to bear a share in the conduct of the work, but this is now, if not a settled general policy, a policy toward which the Board is trying to bring its missions. The missionary work is in its nature preliminary & temporary. The evangelization of a land by foreigners is abnormal & impossible. The initiative may be from abroad, but the chief agencies must be from among the people themselves. Responsibility is more likely to be put upon the churches too late than too early.

The point of greatest difficulty is: How can the native converts be best prepared for these conditions? In what way can a manly, self-reliant, aggressive, Christian character be developed among those who have newly come to the light? Education is necessary; but how much? What degree of prominence should schools have as compared with preaching? & what is the place & degree of higher education? My impression is that the present drift ~~is toward~~ drift, among all missions & societies is toward an undue prominence in education. It is a useful agency, it is easy, it is popular & sooner than the gospel, therefore the temptation is to let it take the front rank, hoping that it will be a pioneer to the gospel. This seems to me a mistake which it needs special care to guard against.

A question of still greater practical difficulty is as to the use of funds. Money was not an agency in apostolic times; nor was the training of converts in schools. As I look at the people in their ignorance, their dependence, their persecution, their poverty, their deep seated selfishness, their inability to take in fully their moral obligation to practice self-denial for Christ's sake even though they are poor, & on the other hand see whatever the pressing needs of the work; the building of churches, schools & parsonages; the training of young men, all poor, for the ministry; the support give the impression — & too often with good reason — that they are conferring a favor upon the missionary & his society by giving them their adherence.

The danger of helping churches too much is greater than the danger of helping them too little. Sufficient pecuniary aid should be given to prevent the church from giving up in despair, but not enough to strengthen the feeling of dependence which is already too strong in those who have been newly gathered, & who have not learned the blessings of self-denial. Missionary counsel should be given when needed to keep the church from going astray, but mistakes are less harmful than absolute outside control. The child develops & measures his strength by an occasional fall. Better a bruise than to be always in the arms of his nurse.

I am afraid, dear Dr Thompson, that I have given you little help in what I have written, or that I may have mistaken the points upon which you would have me write. I shall be very happy, if there is time before the delivery of your lectures, to answer any questions that you may propose.

Mrs Barnum & Emma join me in kindest regards to yourself, Mrs Thompson & Miss Thompson.

Sincerely yours

H. N. Barnum.

to establish in that country the Board proposed to begin its work in connection with certain churches, twenty or more in number, which had been already organized. The best one of these numbered about 400 members. It had two pastors, but the salaries of both came from abroad. The church paid only its own incidental expenses & the rent of the building which it occupied. I attended the evening service of another church of thirty members when the only burden which the congregation assumed was to pay for the lights — four lamps & one candle — used in the evening service; & that was taken from the contribution box. The salary of the pastor, the rent of the building & its care, were assumed by the missionary of our Board, in the hope, however, that they could be led up to self-support. The congregation had grown so that the seats in the rented chapel were too few, & in my hearing, the missionary was urged to provide more, although he lived in another city. A set of communion furniture for this church had been promised from England, but it would not arrive in time for the next communion, which was near at hand, so the missionary was requested to buy a goblet & plate for that one service. I suggested whether, if they were not able to purchase something for themselves, it would not be better to use something plainer, but they said it would not be respectable. The Board, finding the country full of societies which had the policy of ~~helping~~ relieving the people so far from the pecuniary responsibility of supporting themselves as to keep them from seeking aid elsewhere, soon discovered that there was no chance for bringing the churches up to an independent position & so wisely withdrew from the field. Such churches

A Bright Light Extinguished.

One of the most convincing proofs of the truth of Christianity is its effect upon the lives of its disciples. This is especially the case in unevangelized lands, & it constitutes one of the most hopeful features of the missionary work, because it is something which everybody can understand whether they comprehend the doctrines taught or not. While no man is perfect, the change which is wrought in the life of a converted man is patent to all. We have many persons about us who thro' the influence of the gospel have been born again, & who are controlled by Christian principle. These are a leaven, & they are leavening the whole lump.

One such man has recently gone from us. He was from the village of Moori, about ten miles from Harpoot. Some twenty years ago a young man was sent to this village for the winter, to teach school, & this man, Garabed, was won to the truth, & he accepted it with his whole heart. He did not know how to read, but he soon learned. The village was too small to justify the steady employment of a preacher in it, or the building of a chapel, but Garabed built a room in connection with his own house, without aid, & in the absence of a preacher he conducted the informal services himself every Sunday. His life conformed to his teaching. He was much persecuted because he would not join the villagers in attempts to cheat the government. Tithe-gatherers were willing for a bribe to release to the villagers a part of their tax, but this brother would have nothing to do with it, & as a consequence his own taxes were often increased. The village is largely owned by a Bey, a most unscrupulous & violent man who is now in exile on account of his misdeeds. This Bey became Garabed's enemy because he would not become his tool, while he made it appear to his advantage to serve. The clouds gathered about him very thickly for a time but he stood firm in the belief that in some way the Lord would protect him, altho' he could not see how. He has often narrated how Providence interposed for

[illegible]

to buy a goblet & plate for [illegible]

[illegible] be

better to use something plainer, but they [illegible]

able. The [illegible] finding the [illegible] which had the

folly of ~~[illegible]~~ schemes, [illegible] for [illegible] pecuniary responsibility

of [illegible] themselves as to keep them from [illegible] soon

discovered that the [illegible] for bringing the churches of [illegible]

independent [illegible] so wisely withdrawn from the field. Such churches

The Armenian Emigration to America

There is a wide-spread desire among the Armenians of this region to go to America. It has been the custom for a long time of large numbers of them, owing to the difficulty of earning a support for their families, to go to Constantinople, Adana & other large cities of the Empire, to spend a number of years, & then return to their families. These cities are sharing in the general depression, so that work is not easily found. The Armenians own very little land, the population is crowded, labor scarce & unremunerative, & every branch of business is dull, so that it would be utterly impossible for the whole population to get a living here. Almost without exception those who go abroad leave their families here. Some [illegible] have gone to America from this city & the villages on the plain. Many more would have gone if the Turkish Government had not hindered them. The majority of those who have gone have done so secretly, paying bribes when they have been ~~detected~~. Were the Government to ~~give~~ interpose no obstacles there would be a general stampede. The ~~trip~~ journey costs about eighty dollars. The money is borrowed at thirty to fifty per cent interest, the borrower mortgaging [illegible].

I read in an Armenian paper the other day that a large number of Armenians who had arrived in New York without money were sent back to Marseilles. It was stated that they were unquestionably beggars, & probably ~~some~~ vicious persons. I do not believe that a beggar has gone from this region, & a beggar ~~[illegible]~~ is very rare among ~~them~~ Armenians. They borrow just enough money to take them to America. From that they often pay large bribes to avoid being sent back here, so it is that [illegible] if they reach New York in a destitute condition. I am confident that there is not a [illegible] among them who will not be glad to work if he can get ~~[illegible]~~ a chance. What can they do when sent back to Marseilles? How can they return here without money? If they were to succeed in getting here they have no property left with which to start again in life, & with no work, & the heart crushed out of them it is a very sad case. Here is practical work for the young Armenians in New York. They frequently hold meetings to consider the political condition of their people, & if any of them happen to read this I would suggest an organized effort to give a helping hand to those who come, until they can find

We do not advise anybody to go, but if any ~~man~~ honest man goes to a land of plenty why should work be denied him? A plan such as I suggest will bring a blessing to those who engage in it as well as to those who are helped.

H. N. Barnum.
Harpoot, Aug. 1891

[illegible]

his help, & in such ways that he could not mistake the source. He once found an ancient gold coin in a field, & as the government claims everything of the sort, his enemies reported that he had found a large amount of gold. It is the custom to subject a man to a long imprisonment on such a charge, so as to compel him to disgorge, or at least to pay a good bribe for release, but this brother was known to be honest, & his answers to the questions of the court were so conspicuously sincere that he was at once released. He said to the court, "I am a Protestant, I fear God, & nothing in this world could tempt me to tell a lie."

His confidence in God as his friend, & his gratitude for his favors, made him almost always cheerful. A few days before he died I asked him how his crops were this year, & he replied, "My crops are always good." I do not remember ever to have heard him complain of his lot, altho it was at times severe, but his mouth was always filled with ~~praise &~~ thanksgiving. Although a poor, uneducated villager he was a man of remarkable common sense. He took a liberal, broad view of things, & was always ready, according to his limited ability, to lend a helping hand to every good cause. As soon as his children were old enough to go to school, he decided that he could not do a better thing for them than to give them an education. His daughter is a recent graduate of the Female department of Euphrates College, & the wife of one of our promising young preachers. One of his sons has nearly completed the College course, & another, younger, has studied enough in the College to place him far above any other young man in that part of the plain.

Garabed was never tired of magnifying God's great goodness in sending to this country an open gospel, & he could hardly find words to express his gratitude to the American Board & its missionaries, for he confessed that the blessings which had come thro them had made an almost heaven-wide difference between him & his family, & his father & his family.

The other day an enraged buffalo suddenly put an end to this valuable life, but the influence of that life will not soon be lost. H. N. Barnum. Harpoot, August 1891.

The Sunday School in Eastern Turkey.

What are missionaries endeavoring to accomplish? To introduce Christian civilization in such a way as to save men for both worlds.

How do they go to work? They aim, as far as possible, to bring the Bible and its truths into contact with the heart of every man, woman & child. This work takes the precedence of all others, for the instrument which is to transform men is the truth of God applied by the Spirit of God. This single statement is enough to shew the value of a simple agency like the Sunday School.

Some preliminaries are generally needed before a regularly organized Sunday School can go into operation. A desire to learn must be stimulated. If a man does not know how to read he must be taught. This awakens a desire to possess a Bible — generally one with references, so that Scripture may be compared with Scripture. The owner of the Bible assembles his family — & others for its reading & study. Many a Sunday & many a long winter evening is spent in searching the book, which has to them a freshness which it cannot have to those [who] have read it from childhood. In the early stages of the work many in this way, even without a teacher, come to a knowledge of the truth.

Often a Bible or Testament is sold to a distant village. It may not be heard from for years, until we learn that there is a small evangelical community there made such by studying this one book by themselves — who wish some one to lead them to a fuller knowledge of the truth. The work in one of our important outstations began through a Testament stolen from ~~one~~ a Colporteur. A man becomes a Christian. By his changed life, his conversation & his Bible he leads others to Christ. The truth is like leaven. The mode of its working varies according to character & circumstances, but it works.

This method of Bible study is not the systematic kind which

Sent to Dr Smith.

Suggestions respecting Woman's work for Woman.

The relation of ~~[illegible]~~ missionaries to one another & to the whole work of the Mission has been a not infrequent theme of the communications to me from missionaries. The work is one although it has many departments, & no missionary is wholly independent. This implies that every one must have a responsibility for the general conduct of departments in which he is not personally engaged & that no one is alone responsible in shaping the department with which he is more closely connected; while a larger liberty is to be given in the working out of details.

The special object of this communication however is to call attention to the work for women & girls abroad. There appear to be two extremes neither of which is desirable. In some stations the ladies regard themselves as holding the sole responsibility for the management of the work in which they are engaged with the help perhaps of one or two members of the station whom they take into their confidence & they are unwilling to have their plans interfered with by the station or the Mission. In other stations the members of the station not only have a general control, but the ladies are hampered & annoyed by a needless interference of the others with details which properly belong to themselves. Section XI of the "Manual for Women engaging in Foreign Missionary Work" page 14. is so explicit that it is only necessary to call attention to it. [The question is sometimes asked whether 'equal voice' means a vote. At each [illegible] would be well.]

We would then wish all the ladies to lay their plans fully before their brethren of the station & their sisters too. The course of study in the schools; the class of pupils to be received; if aid is to be given to any, the selection of those who are to receive it, & the amount to be given &

constitutes a regular Sunday School, but it accomplishes the same end, & it prepares the way for it, & for the stated preaching of the Word. There are connected with this station about sixty outstations. In every one of these we emphasize the importance of regular Sunday Schools, but in many places it is not easy to provide teachers. These schools report nearly 5,500 pupils engaged in the study of the International Lessons, & they ~~use~~ nearly 1,000 Lesson Helps printed in Constantinople. In this country the Sunday School is not considered to belong to the young alone, but to every member of the congregation; & not infrequently men come to this service because God's Word is there studied who will not come to the preaching service to hear "man's word". In several places which have no preacher the people come together regularly on Sunday, & with the helps of the Lesson Book, study the lesson for the day in concert with millions in other lands. The Sunday School is a most important agency in carrying forward an evangelistic work, & in some respects this i.e. the study of the Bible is better fitted to the work in its early stages than the more formal preaching, although both must go together.

H. N. Barnum.

Harpoot, Turkey. Sept. 1891.

We cannot have wheels within wheels. They are pretty sure to create friction. There are stations where this plan has been in successful operation for many years & where the women would be very much reluctant to oppose the the men. Plans thus fully matured, in common, always secure the hearty support of the whole stations. so that the ladies work into great shape. strong in the co-operation of all their associates. And the men, too, are often helpful in the same way by seeking the counsel of their missionary sisters.

If we cannot all work at the same time but as we all belong to Christ we ought to be so far in harmony in our methods & spirit that all our efforts shall coincide in hastening the coming of that Kingdom for which we all labor & pray.

to each; the general conduct of the Boarding department where there is one; all questions of building & repairs; the employment of teachers & Bible readers with their salaries; in short, the whole policy of your work should be determined by the members of the Mission or the station after the fullest & freest conference. Do not be disturbed if your plans are not approved in detail. Cheerful deference to the judgment of others is the surest way to secure the adoption of our own plans in the end, if they are the best, while generally the judgment of many is more likely to be right than the judgment of one or two. At the same time you should not forget that the Board holds [illegible] not any single individual responsible for the policy pursued.

To the other members of the station we would say:— give the ladies your fullest sympathy & support. While holding firmly to the general principles & policy of the Board, consult as far as possible the wishes of the ladies & give them the largest liberty in the working out of details, as is done by [illegible] at home. We need not remind you of the [illegible] borne by the ministry [illegible] single lady. The missionary life is one of sacrifices but the married missionary in his home should remember the greater self-denial of his unmarried sister who has left her home & kindred here. How much is involved in this you all understand better than we.

This communication is of unusual length in the hope that this matter may be made plain, & because of its importance. The policy here indicated is not only the policy of the American Board & of the other Boards, but it has been fully justified by the experience of many years. It is the one which will secure best results, & the only one in which pleasant relations are not likely to be put in jeopardy. Confidence begets confidence, & so confidence is apt to beget confidence.

Harpoot, Turkey. Feb. 12, 1892

Dr Peter Collier,

My dear Sir,

I read yesterday, with much interest, your address upon Sorghum, delivered two years ago in Harrisburg, Pa. & today I carried it with some other documents relating to the production of sugar, to our Governor General, Raouf Pasha, & at his request I take the liberty of writing to you.

This place is 750 miles east of Constantinople, & just east of the Euphrates. It is in ancient Armenia. I have been here as a missionary of the American Board for thirty three years. We have seen great changes here socially, intellectually & morally, but there has been very little material progress. Protestant education has brought a spirit of enterprise, but unfortunately it has not been fostered by the Turkish Government, taxes have steadily increased, & the country is yearly becoming poorer. This is one of the best agricultural districts in the country, but the only transportation is by wagon road, 400 miles to the Black Sea. Raouf Pasha is an enlightened man, having been Governor of Jerusalem for twelve years. He has recently come here, & he wishes to do something to improve the economic condition of this district. In the absence of any work nearly 2000 men have gone to America from this vicinity to earn money for the support of their families; & thousands more would go if they could find the means, & if the Govt. did not oppose it. Many smuggle themselves out of the country, & many are arrested & turned back.

Raouf Pasha has spoken to me two or three times about the prospect of making sugar here. The soil, although used for hundreds & thousands of years, with no artificial fertilization, is fairly good. The climate is [illegible] very unlike that of any [illegible] [illegible], slightly warmer [illegible]. There is very little money here.

To the other members of the Mission, we commend [illegible]

Your fullest sympathy & support. While holding firmly to the general principle of [illegible] of the Board, consult, as far as possible, the wishes of the ladies [illegible] in the working [illegible] details, as is done by missions [illegible]

[illegible]

[illegible] hope that they [illegible]

9. Must the subsequent operations — evaporation &c — be pushed rapidly, like the grinding, or is there no danger of spoiling from fermentation?

10. If it should be thought best to undertake the manufacture of sugar, could not some of our young men now in America learn the business there? Where would they better go? How long an apprenticeship would be necessary?

11. Are any of the processes intricate & difficult to learn? Do they require great judgment & skill.

12. How much sugar can be hoped from an acre of [illegible], moderate yield or something considerably below your averages?

I [illegible] of giving you such [illegible] questions now. If this were a personal matter I would not trouble you. I do it in the interest of a people for whom I have given the best part of my life.

I have given a good deal of time, first & last, to correspondence in regard to cotton machinery. We have an inferior grade of cotton, [illegible] machinery, [illegible] gins, recently introduced, but the establishment of a regular factory seems to be beyond the financial ability of the people. One of my associates introduced sewing machines. Now they are used by the hundred. With an enterprising government to encourage [illegible] industry this might become a prosperous country.

The people place implicit confidence in us & I wish to be [illegible] not to excite hopes that are not likely to be realized.

I am sorry that I have not any American stamps to enclose for your reply.

Of course I do not expect great exactness in the answers to these questions.

Respectfully yours

H. N. Barnum.

so that if a Company for the manufacture of sugar were to be formed they would not have the means to prosecute experiments. They would wish to embark in what is an assured success. From what I have read, a great deal of money has been spent upon mere experiments. The Pasha wished me to ask you a few questions, & from your interest & experience I told him that I thought you would be willing to reply. What is wished here is not molasses, for there is an abundant supply from mulberries & grapes, but refined sugar. All our sugar comes from Europe, & it costs — loaf sugar — between six & seven cents a pound.

1. In your judgment has the making of sugar passed so far beyond the stage of experiment as to make it pay to introduce its culture here, buying machinery &c. under the circumstances which I have named?

2. What would be the approximate cost of a complete set of machinery for the production of say 200 lbs of sugar a day, delivered in New York? Water power is available, Steam engine ~~not~~ needed.

3. How large a building would be needed for this machinery?

4. Could the machinery be set up & the whole process be superintended by one man sent from America, or would the different processes require different men?

5. What would be the probable wages of such a man for a couple of years — or perhaps one year — until others had learned the processes? Living is cheap here Labor is abundant & cheap, & men are quick to learn.

6. What would be the weight of the heaviest piece of machinery?

7. Would it be cheaper, considering the original cost, quality of machinery & transportation, to purchase in America or in Europe?

8. I understand that sorghum must be worked up before it [illegible]. For how many weeks or months can such a factory be worked during the year?

The Outlook at Harpoot.

During the past winter I have been in a dozen or more of our outstations, & my associates have visited a still larger number in other parts of the field. As a whole, the work seems to us more hopeful than it has for a number of years. The signs of hope are not in any sense brilliant, but there are increasing proofs of genuine Christian character among the members of the churches. The churches have passed through many trials on account of their inexperience & poverty; trials which have sometimes almost disheartened them; but this year they show more of heart & hope. Thorns & thistles abound in every part of the Lord's vineyard, whether at home or abroad. So long as human nature is unsanctified, & Satan is not bound, obstacles will spring up everywhere. The obstacles in this field do not seem as formidable as they have done, although it is not certain that difficulties of a political nature may not arise in the near future. The people are poor & increasingly poorer still, yet they are more than ever determined, & at whatever sacrifice, to sustain their churches & schools. They love the gospel more than they did. They appreciate its worth more. They find in it greater comfort in trial, & the hopes of the future life are more rich & animating. There is greater spirituality among their Protestant congregations, they need less urging, & there is a gratifying growth of manly enterprise. In short, while we cannot report any striking advance, the evidence that this is the Lord's work was never more convincing than it is now.

While writing these lines I have been interrupted by a long call from two stalwart men from a village twenty five miles to the north of us, the other side of the Euphrates. It is the center of quite a number of Armenian villages which are owned & controlled by a few Turkish lords. We have long wished to establish a work among them, but the most powerful of these chiefs set his face against it, & his power was supreme. A little seed was dropped into the village from which ~~these~~ my callers belong, & it bore fruit. Without any teacher except the Holy

9. Must the subsequent operations — evaporation &c — be finished rapidly, like the grinding, or is there no danger of spoiling from fermentation?

10. If it should be thought best to undertake the manufacture of sugar, could not some of our young men come to America & learn the business there? Where would they better go? How long an apprenticeship would be necessary?

11. Are any of the processes intricate & difficult to learn? do they require great judgment & skill.

12. How much sugar can be expected from an acre of ground. Probable yield, or something concerning the labor per acre?

I will ask if you will kindly answer these questions now. If this were a personal matter I would not trouble you, but it is in the interest of a people for whom I have given the best part of my life.

I have given a good deal of time, first & last, to correspondence in regard to cotton machinery. We have an inferior grade of cotton, but no machinery, &c &c — gins, recently introduced, but the establishment of a regular factory among the people is beyond the financial ability of the people. One of any accessible industries is growing [illegible], & now they are made by the hundred. With an enterprising government to encourage & help industry this might become a prosperous country.

The people have implicit confidence in me, & I wish to be careful not to excite hopes that are not likely to be realized.

I am sorry that I have not any American stamps to enclose for your reply. Of course I do not expect great expenditure in the answer to these questions.

Respectfully yours

H. [illegible].

Indept
Mch 29. '92

Armenians in Turkey.

The condition of Christians in Turkey is always bad. To say nothing of poverty, which is on the steady increase, & in which Turks & Kurds also share, Christians hold the position of inferiors to the ruling class. In describing this condition many Armenian writers use much exaggeration, but there is no exaggeration in saying that they do not enjoy equal rights with the Turks.

A new occasion for oppression has come upon the Armenians within two or three years growing out of the distrust which the Government & the Turks as a class have begun to cherish towards them. They have come to be looked upon as disloyal, & as ready to repeat the experiment of the Bulgarians in striking for political freedom. Wherever the Armenians live in large numbers, even if they are in a considerable minority to the Mohammedans, a system of espionage has been adopted that was never known before. They are arrested & thrust into prison on the slightest pretext, & even without a pretext. A book in the Armenian language, a simple business letter or a careless word may be the occasion of arrest; & when once in prison release is very difficult. This evil is intensified by the corruption of the courts. In this region no man is released without the payment of money. Almost without exception open bribes are given, & if one is too poor or too resolute to give bribes, he must pay fees here & there which are not required by law; Corrupt officials have learned that there is no source of revenue so rich as the charge of disloyalty or treason, for the Sultan allows legal forms to be set aside in such cases. & the accused knows that he is at the mercy of a few unscrupulous men. Character & a loyal life stand for nothing. Armenians are in a hopeless minority in the Asiatic Turkey. Less than twenty per cent of the population is Armenian; Turkish soldiers are everywhere; & no sensible Armenian has any thought of rebellion. He knows that rebellion would be stupendous folly: it would be suicide. Yet men of thorough integrity & loyalty are arrested

Spirit, they studied the Bible, & several men have the appearance of being true Christians. A year & a half ago, without any communication with us, they began to build a small chapel, but the Chief whom I have mentioned sent word to the Bey who owns the village, that he ought to stop it, so the building was pulled down. Last Autumn, the Bey finding that some of these brethren whose services were quite important to him would not remain because they had no place of worship, he told them that they might build, & he would furnish the timbers; so with remarkable energy they put up a two storey building, much better than the original plan, containing not only a chapel but a school room & one or two rooms for a preacher. They did not ask us for any help, but when it was done they put in an irresistible plea for a young man to preach & teach for them. We gave them a theological student, & he has had a most encouraging work, drawing pupils from a large village near by, & holding meetings there on Sundays as well as in his own village. These two men have come here to plead for some one to supply the place of the student when he returns to ~~this~~ Seminary at the end of his vacation, four weeks hence.

And just here is ~~the~~ one of the most trying features of the work. America has drawn away so many of our educated young men that we cannot supply the needs of the field. The appeal of these men was very touching & convincing. To leave a new work which promises so much for a whole district is not only very trying, but it is bad policy. [illegible] we could not think of a single man to fill the place. They said "We say to you as Jacob did to the Angel, we will not leave you till you grant our request". Pray for the Lord of the harvest to send forth laborers. The harvest is ripening all about us.

H. N. Barnum.

Harpoot, Turkey. March 2. 1892.

The question naturally arises, What is the cause of all this? The reply is that the Sultan himself has become frightened. He is persuaded that the Armenians, as a class, are disloyal, & he is determined to crush out all incipient signs of rebellion. Governors general throughout the country do not hesitate to say this; & there is no way in which an official can commend himself to His Majesty better than by showing zeal in hunting down treason. This whole thing would be ludicrous were it not so serious to the Armenians themselves. In some places there is almost a panic among them. The Patriarch assures the Sultan of the loyalty of his people, & he exhorts them by occasional circulars to prove their loyalty in every way, especially by praying for their Sovereign. Representative men in different districts [illegible]-anniversaries, like the Sultan's birthday & the anniversary of his coronation, to affirm their ~~&~~ ~~[illegible]~~ loyalty. They go to the point of concealing their just grounds of complaint; & profess their complete satisfaction with their political condition; but all in vain.

For this state of things a few Armenians, chiefly young men in Europe & America, are responsible. They have a dream of some sort of autonomy for Armenia. They expect help from their brethren in Russia & Persia, not considering that such a movement would bring the Turks & Kurds upon the helpless Christians in a general massacre. ~~Many~~ If they have the vague idea that a rising on the part of the Armenians ~~[illegible]~~ would secure European intervention, but they do not stop to consider the utter impossibility of maintaining any sort of independence even were it secured, when the vast majority of the population are haughty & fanatical Turks & Kurds who look upon them with contempt. Armenian papers, with these aims, are published in New York, London, Marseilles, & Switzerland. Great pains are taken to keep them out of the country, & no one would dare to be found with one in his possession. They are however sent to the Sultan. It is said that they even discuss the form of government to be adopted in the new Armenia, & that they have put in nomination the men who are to hold the chief offices. This is the veriest children's play.

on account of some unguarded word, or because they have in their possession the picture of an Armenian hero, or a history of Ancient Armenia, an Armenian "national" song, a letter of doubtful meaning, or something of this nature, & when arrested they are forbidden all intercourse with their friends, & made so uncomfortable that the fear of a long term of imprisonment makes them willing to pay a large sum to secure release. Forty two men are now in our local prison, charged with disloyalty but against whom no overt act can be shown, while many others have secured their own release by the methods stated.

Last year in a neighboring city ~~[illegible]~~ much infested with burglars, a cry was raised one night that burglars were at their work, so a good many guns were fired to frighten them away. The charge was raised by the local government that this firing was incipient rebellion, & seven men have each been sentenced to seven years imprisonment with no hope of redress. A young man of superior character & attainments, who has never mingled in politics, wrote an essay ~~then~~ when in school eleven years ago, showing the need of some of the economic reforms, an essay which had no disloyal sentiment in it, & which was less outspoken than the newspapers of the country at that time, but which contains sentiments not acceptable to the present regime. The essay was thrown aside & forgotten. Falling into the hands of the government a few months ago the author was at once thrown into prison, & it is not yet apparent what the issue will be. Even a criminal act cannot be proceeded against, according to Ottoman law, after ten years have elapsed, but here is an innocent essay written by a school boy more than ten years ago in the performance of his school routine, & this is made the basis of a prosecution against one of the best citizens in the interior of the country, which is fraught with serious consequences to him, even if at the best he shall not be condemned to a long imprisonment.

Indep^t — May 21. '92

The way into the Kingdom is thus self-denial, "If any man will come after me, let him deny himself." This has been abundantly illustrated in this field from the beginning of the work. We have studiously avoided putting before any man any pecuniary or other worldly motive as a reason for becoming a Protestant. Many priests even, & other ecclesiastics, who were convinced of the truth have said to us through intermediaries, "We have no means of support except our spiritual office. If we could be assured, as Bible readers, say, of four or five dollars a month for our support, we are ready to declare ourselves Protestant, & devote ourselves to the spread of the gospel." But in no single instance have we yielded to the appeal, except that thirty five years ago, in our inexperience, we employed a teacher who had recently left the Armenians. He being almost [illegible] sometimes, but the motive did not seem worldly motives, & so we consented; ~~[illegible]~~ we would doubt the sincerity of the converts.

Another test has been the putting of the burden of supporting the work upon the people themselves. The love of money is a marked trait of Oriental character, & there is no better proof of the sincerity of a profession of faith than a readiness to support the institutions of the gospel. The Armenians pay next to nothing for the support of their churches ~~institutions~~. Their ecclesiastics live upon certain fees, & their schools are cheap. The knowledge that Protestants have heavy pecuniary burdens to bear is one of the greatest hindrances to the increase of the Protestant ranks. Hundreds of men who know the truth hold themselves aloof for the simple reason that they do not wish to ~~help~~ pay money to support preachers & teachers, & to defray other necessary expenses. Many of our people are in rags, & they are starving for food, & they are steadily ~~b~~ becoming poorer, but in their deep poverty, & often at the expense of necessary food & clothing, they continue their contributions. They do it from a love to Christ, & for their own spiritual welfare & the welfare of their children. When we examine the statistics of our congregations we are surprised at the aggregate of their contributions, & can hardly understand whence but it has sufficed to alarm the Sultan & to put in force all these harsh repressive measures. These agitators are doubtless desirous of helping their oppressed brethren, but the only result has been to make their condition far worse than before. Not only is the government against them but the suspicions of their Turkish neighbors have been aroused, & this adds to their discomfort. The sincerest prayer of the Armenians in Turkey now is that they may be delivered from their indiscreet misguided friends.

Indep^t.

Notes on a recent tour to the Central Turkey Mission.

1. The more one mingles with the people the more apparent is their increasing poverty. It is becoming a very serious matter. To procure food & clothing sufficient to sustain life is no easy matter, while there is no abatement of taxes. Tax-gatherers confessed that they were at their wit's end, as there is so little money, & so little that can be sold that will bring money. Wages in the villages are eight or ten cents a day, & very little work to be had at that. My guide one day told me that his business is to take wood to sell in Malatia, twenty four miles away. It takes him one day to get the wood, another to take to the city & another to return, & he receives for his two donkey loads of wood & three days of labor about forty cents. This man lives in the most fertile district thro which I passed, but the government has converted it into an immense farm the proceeds of which go to the support of the army. The seizure of land began about twenty years ago, no regard being paid to the deeds which the government itself had given. This process has gone on until the farm now embraces a district of nearly 400 square miles. The former owners of the land, of course, are ruined. I have never been able to learn the pretext upon which the land was first appropriated.

2. I was never before so impressed with the vast extent of country in which there is no Christian population. In a five days journey from Malatia thro the Taurus mountains to Aintab & back again to Malatia by way of Marash there is not a Christian village on the way. So, in all the region south of the Taurus, while there are many Armenians in the large towns & cities the aggregate is not large because there are so few Armenian villages. The inhabitants are mostly Turks & Koords. One soon becomes aware of the fact that he is no longer in Armenia. This is very different from the region occupied by our own Mission — that to Eastern Turkey.

3. In no part of the country are there so large evangelical churches as in the Central Turkey Mission, in Aintab, Marash, Adana, Oorfa &c. It is an inspiration to preach to such large audiences. One reason for this difference is

they have come. The statistics for the last year have not been collected, but for the previous year the people paid for the support of their preachers, schools, the erection of buildings &c $7,200, while the American Board paid for the same $3,300, or about thirty one per cent of the whole. Were the American churches to pay in anything like the same proportion the Lord's treasuries would so overflow that the difficulty would be to know what to do with the surplus of funds.

H. N. Barnum.

Harpoot, Turkey.

Harpoot. Aug. 12. 1892

Dear Dr Smith

Yesterday's Post brought me your letter of July 13, asking for a fuller report of views & impressions concerning the Central Turkey College & the Mission. And here let me say that I am very grateful if my services are approved by the Prudential Committee, & if they have in any way, however small, contributed toward the solution of problems that have worn a pretty grave aspect. It was not on account of any superior wisdom or skill which I possess, but because I put myself in the Lord's hands & asked him to use me, or, at the very least, to keep me from making matters worse.

1. As to the College. So far as raising up men for the ministry is concerned, I think that every one of the Colleges in Turkey is a disappointment. The same causes operate here as in America, only some of them, such as a greed for gain, & the choice of that business which will pay best, seem to be more effective here than there. As these are missionary institutions, & established to do a missionary work, it is natural to expect that their best fruit shall be a consecrated ministry. As you will see from the report of our late meeting here at Harpoot, the question which occupied our most serious attention was that of Ministerial Supply. It has become a very grave matter. It is easy to say that the ministry is an office requiring self-denial, & the young men have not the consecration which the office demands, but how far are we, who are brought into close contact with them, responsible for this lack, is a question of serious moment, which I am not prepared to answer.

numbers may be that the Armenians in that part of the country long ago lost their language, & the national spirit is not quite so strong as in Armenia itself. Hence it is easier to separate from the old church. Aintab has three evangelical churches with faithful pastors & an aggregate membership of about 1,500.

Everybody has heard of the Central Turkey College, located in Aintab. This is a fine institution, with ample grounds, the gift of a Turk, & a large building admirably adapted to its purpose. The present building is an improvement upon the the one which was burned a year & a half ago, but it needs one or two thousand dollars to complete it. The College also has an able corps of Christian professors. There is also an excellent Female Seminary in Aintab, & a Hospital which draws patients from almost all parts of the country. A native Protestant has recently built & donated an excellent stone building, costing $3,000, to the Y.M.C.A.

The Marash churches are also three in number but not quite so large as those in Aintab. The people are poorer, but said to be rich in faith. There is a Theological Seminary which in its course of study gives little excuse for students to go abroad for study, & which fits them better to labor among their own people than a foreign education can. There is also a good College for girls, & an Academy for boys, which besides fitting them for college will prepare such as wish to study theology without going through College to take a special course in the Seminary. Protestantism is a great force in these cities.

Herman N. Barnum.

Harpoot, May 21, 1892.

Faculty to give greater prominence to the study of the Bible in the College Curriculum, so I do not need to enlarge upon that here. Dr Trowbridge was a graduate of a State institution, & his own Alma Mater doubtless helped to shape the College at Aintab.

In my letter from Marash I think I told you that it was my decided impression that the native element was too preponderating in the administration of the College, although fortunately that element at Aintab is an unusually good one. The common fault is to put too little responsibility into native hands, but at Aintab it seems to be chiefly there. The Union appoints the Board of Managers – even the missionary members of the Board. It is true this makes very little practical difference as it contains in nearly all the members of the Mission, but the moral effect is to give the impression that the Union is the seat of authority. So too the internal affairs of the College are controlled by the Faculty, & all but two of the members of it are natives, & even the President has no more authority than any single member. Dr Fuller told me that, so far, this system works well, & that no occasion has arisen when he would have exercised the veto power if he had possessed it; but the principle does not seem to me a safe one. I think that few Americans would be willing to occupy the Presidency with so little authority. These things, I believe, are fixed by the Constitution. Whether they can be changed I do not know.

The Board has, I believe, made an annual grant of fifty liras to the College to aid young men in a course of preparation to the ministry, which sum has generally gone into the College treasury. I learn from our Prof. Nelson, who was at Aintab at the Commencement, & at the meetings which

Dr Fuller you know to be a man of sterling worth & character. The Professors, too, especially Bezjian, Levonian & Krikorian impressed me as first class men. They are a positive force, not only in the College, but in the Aintab churches. While I was among them they seemed to be living in close contact with the students & endeavoring to mold their characters. The College has a fine body of young men, & they are being well trained. but why more of them do not enter the ministry I cannot say. I can hardly think that the Professors use an influence to keep them from the Marash Seminary because it is in a rival city. Doubtless, the location of the Sem'y away from the College, is a reason why more of the young men who are not from Marash are not drawn to the Seminary. One of Mr Christie's arguments for pushing forward the Marash Academy was that being so near the Seminary young men would be drawn into the ministry. If Marash had not received a distinct promise that the Seminary should remain where it is one of the first recommendations that I would make would be that it be transferred to Aintab. The Professors practically acknowledged that they had not urged upon the attention of the young men, as much as they might have done, the duty of entering the ministry. They evidently had not taken into account the great & growing demand for preachers throughout the country, & had felt that if there were a general movement in that direction there would be danger of an over-supply. The discussion which has taken place upon this subject has doubtless corrected their judgment, & I think it will influence their conduct, & lead them to exert a more positive influence to send men to Marash.

I think I wrote to you that I had recommended to the great confidence upon this point. but my decided impression was that there was throughout the Mission a want of homogeneity that was regrettable & which was an occasion of a loss of power. I do not mean that there was positive dissent. only a want of active concord. The Mission is not one. Even within the Stations themselves the social bond is not what it always has been here. Our prayer meetings, our social gatherings, our almost daily conferences concerning the work keep us from becoming estranged from one another, & morbid, & they bind us close together, & greatly multiply our power, whereas at Aintab & Marash the friends, while ~~in past future~~ ~~days~~ cherishing kind feelings for one another, are not drawn close together. I am of the opinion that one or two first class men ought to be sent to the Mission to learn the language & become familiar with the work so as to ready to help in the College or the Seminary in case of an emergency. The Mission is not strongly manned.

I have no copy of what I wrote from Marash. & do not know whether this will add very much to what I said in that letter, If there is any point upon which you would like to have me speak with greater definiteness please to indicate it. We have rejoiced with you at the happy issue of the last meeting at Aintab. It was a serious crisis. The Lord be praised that it is safely past. & let us hope that a new era of prosperity is before the Mission in all its departments.

Sincerely yours

H. N. Barnum.

followed it, that this sum is henceforth to be used for the definite purpose for which it is given, & is to be an incentive & a help to young men to seek the sacred office, this is as it should be. & I should hope that it may serve a useful purpose to this end. The College ought to have an endowment, so that it need not depend upon such funds for current expenses.

2. The Seminary. It has an able corps of instructors, & I think the spirit of the institution is good. With three or four good translations of the Bible & good commentaries available, I doubt very much the wisdom of devoting so much time to the study of Greek & Hebrew as is necessary to make them of practical value. The members of our own Mission are confident that the time can be more profitably bestowed, but at Marash there is a good deal of enthusiasm in studying these languages. One of Mr Christie's criticisms of the College was that the students are not taught Greek preparatory to coming to the Seminary. I also question whether more teaching in the vernacular is not desirable, & the English text books are not always the clearest.

3. The Missionary Force. There is less of the union in work than I have been accustomed to see. Every worker seems to be independent in his own department, & so there is a loss of that strength which comes from union of plan & effort & sympathy. The ladies manage their own schools pretty much their own way, & the girls' schools at the out-stations are so much under their exclusive direction that I have been told that the preachers in those towns do not venture to meddle with them. My visit was too short, & my attention too much devoted to other things, to be able to speak with

Independent.

The Twenty Seventh Annual Meeting of the Harpoot Evangelical Union was recently held here. Although not largely attended the meeting was one of the best of the series. It occupied four full days besides Sunday. In addition to the ordinary business, & the consideration of various practical questions, such as Temperance, The Improvement of the Order of Worship, The Civil Status of the Protestant Community etc. the larger proportion of the time was given to the general subject of "the Gospel Ministry," which had been decided upon beforehand & for different divisions of which speakers had been assigned, ~~beforehand~~. The nature & work of the ministry; a call to it; preparation for it; success in it; its rewards; a comparison of the ministry of the present day with that of Apostolic times, etc. etc. were some of the aspects in which the subject was viewed, & I hope with profit. Of late years, through the emigration of the majority of our young men to America, & a general disinclination to enter the ministry on account of the poverty of the people & for other reasons there has been a serious deficiency of preachers. Some of our most important churches & congregations are vacant. So this discussion was timely. There is now a theological class of twelve members. Some of the subjects had been assigned to them, & their enthusiastic participation in the discussion added not a little to the interest of it. We hope that we have reached the turning point, & that we shall not be compelled much longer to turn a deaf ear to the earnest petitions which come to us from so many places for preachers & teachers whom it is impossible to supply. To tell the plain truth, we have not the money for the employment of additional laborers, but if the men were ready we hope that the means for their support would be forthcoming. Our Master is no longer poor. Once he had not where to lay his head, but now all the wealth of the world is his & a good share of it is in the hands of his stewards, who surely will not withhold what is necessary to carry forward the enterprises of the world's

sometimes done with a pious business letter. In a neighboring city the President of the Y. M. C. A. wrote to the Church Committee requesting that they would "exhort the young men to continue their meetings". They replied that "Considering the delicacy of the times it does not seem to us wise to say anything about it". This letter & the reply came into the possession of the government, & the Church Committee of four inoffensive men, one of them seventy five years of age, have been in prison for more than two months on that account. They have been judged guilty of a misdemeanor, & are now awaiting the issue of an appeal to a higher court. These things are mentioned to show that conditions are changing, & that the work is encountering new obstacles. The suspicion of the government is wholly without reason, for the Armenians cherish no thought of rebellion, & the Protestant portion of the community is still further from any such intention, still the suspicion has been generated, & it seems to be impossible to eradicate it.

H. N. Barnum.

Harpoot. Nov. 1892.

redemption, which is dearer to him than anything else.

The question of closer fellowship among the ministers & churches being under consideration, it was decided to have a conference the latter part of December, for this purpose, as a suitable preparation for the coming Week of Prayer, As so many of the general meetings are held in the city it was thought best to have it in one of the villages. Since the adjournment of the Union a meeting of the Committee who had the matter in charge has been held to decide upon the place & time, & the decision was reached that it is not wise to hold the meeting at all. If it is held in the city the desired object will not be gained, & if it is held anywhere else it is likely to draw the attention of the police, & although the object is simply prayer & religious conference, experience has proved that the suspicions of the police are not easily allayed. Suspicion brings imprisonment, & when once in prison it is no easy matter to get out.

This is a comparatively new experience. Until within two or three years there has never been any question about holding meetings anywhere, but the foolish talk of a few persons about Armenian independence has frightened the government, & although high officials confess that the Sultan has no more loyal subjects than the Protestants, they cannot understand why conferences should be held except for some political end. A good many Young Men's Christian Associations have been organized, but they have ~~been~~ for the most part been given up on this account; sometimes by the advice of friendly officials. Where they are continued it is not considered wise to keep any records of the meetings. The Secretary of the Evangelical Union, even, does not ~~consider~~ deem it wise to keep the Records of the Union in his possession, for although no political subject is ever considered it would be easy to give a political significance to a spiritual theme. This is

For Union.

Economy is as essential in the administration of missions as in the management of a household, or ~~of~~ ordinary business. When the gospel is being planted among a people who are struggling with poverty, & destitute of the ordinary comforts, life it is natural to wish to relieve them of the pressing burden of supporting their own preachers, & building their own churches & schools, especially as the missionary boards are backed by a wealthy constituency to whom giving is a necessary means of grace, & who could pay every dollar needed & not feel it; but Christian institutions are of little worth unless the life of the people enters into them. They must be a part of themselves. A tree must not long depend upon props for support. It must send its roots down into the soil & draw its support from it. Fine buildings impress a simple minded people, & so does a showy style of living, but they do not appeal to right motives. It would be a pleasure to the missionary to gauge the salaries of his co-laborers by a foreign standard, & lift them above the simple style of living to which they have been accustomed, but this would be a temptation to enter the ministry for worldly gain & it would put self support beyond the power of the people.

It is an undisputed fact, however, that money is needed to promote the missionary work. Economy therefore must be "wise", or it may beget disaster. It is sometimes a synonym for parsimony. Prudent generalship will not imperil the outposts by withholding supplies that are not needed in the rear. A wise farmer will not withhold seed from the prepared soil under the name of economy, nor will he grudge the wages of the men who are needed to gather in the ripened harvest. That sort of thing would be the extreme of penuriousness.

How does this apply to the work in which your missionaries are engaged? The American Board sent its first missionaries to Turkey more than sixty years. The Bible has been translated into the different languages of the empire, it has been [illegible] what one in person it is no exaggeration to [illegible]

This is a Congregationalist [illegible] experience [illegible]

years there has never been any question about holding [illegible]

[illegible] talk or [illegible] purposes about Armenian [illegible] has frightened the government, & although officials say that the Sultan has no more loyal subjects than the Protestants, they cannot understand why Armenians should be [illegible] for some political end [illegible] Young Men's Christian Associations have been [illegible] but they have been for the most part [illegible] given up, partly [illegible] by the advice of friendly officials. Where they are continued it is not considered wise to keep any records of the meeting. The Secretary of the Evangelical Union [illegible] deem it wise to keep the Records of the Union in his possession, for although no political subject is ever considered it would be easy to give a political significance to a spiritual theme. This is than the majority of our young men are drawn away to America. That is a free country. Labor is remunerative, & life is much easier there than here. The tide in that direction is very strong & not easy to resist. At the last meeting of the Mission to Eastern Turkey the absorbing subject was ministerial supply, & at the late meeting of the Evangelical Union this same general subject occupied more attention than any other. There is no prayer which we offer with so great persistency as this; that the Lord will raise up laborers for these ready harvest fields. But if these prayers were to be answered there is not a surplus dollar to help put ~~some~~ men into these vacant pulpits. Need I say more? But this is only one department of the work. There is an awakened zeal for education. It must be fostered. In many places the work is hindered from the lack of suitable buildings, to say nothing of inconvenience. An old, dilapidated building gives the impression that it is a fit representative of the work itself; that it is about to collapse, & so it exerts a depressing influence. Have we not practised this meagre economy about long enough? Shall we not have the luxury of a little generous enlargement?

Harpoot, Dec. 6. 1892

Herman N. Barnum.

scattered throughout the land, it has softened prejudices, removed superstition, enlightened the conscience, & brought large numbers into the Kingdom of Christ. More than one hundred & twenty churches have been organized with a membership of about ten thousand. High Grammar schools, high schools & colleges for both sexes, & a Christian literature have done their share in the work of enlightening the people. They have given great impulse to the work of education among the non-evangelical communities. The people are familiar with the idea of self support & they are learning to [illegible]. Some communities are wholly independent of foreign aid. In the Harpoot district the people pay already four fifths the cost of sustaining the work. But poverty is gaining on the income, & a yearly increasing number of the people are dependent upon charity for their daily bread. There are important enterprises, like the erection of suitable church buildings, even in the strongest communities, where [illegible] with the encouragement of a little foreign aid [illegible] enterprises, [illegible] the [illegible] something [illegible] the present anxious & prayerful attempt to hold our own. Advance is necessary, without retrogression is certain. The economy of the last few years is wasteful, disintegration & [illegible]; & the talk about further retrenchment not only discourages the missionaries, but disheartens the people, for in addition to the burdens under which they already [illegible] makes them [illegible] the whole. In this way we are losing ground;

The greatest need now is for an increase in the number of laborers. ~~For several~~ years there has been a steady falling off in the number of the ministry when there should be a steady increase. It is easy to say that this indicates a want of consecration on the part of young men. It is true, but it is not the whole truth. An enterprising young man naturally considers ~~the~~ what is the prospect of securing a support among these poor churches. He is [illegible] whether it is his duty to enter a ministry that is threatened with starvation, & his mind is also likely to starve through his inability to purchase books. This [illegible]

Obsr. 192
Dec.

The Press in Turkey

Not long ago I received a note from the Superintendent of Schools containing a list of English books which had been proscribed by the Turkish Government, & requesting that if any of these were found in our schools or school libraries they should be sent to his department to be destroyed. This list includes Byron's works, Murray's Handbook for Travelers in the East, & even Dr Hamlin's interesting book, Among the Turks. So at last we have risen to the dignity of an Index Expurgatorius in Turkey! The list of French, Armenian & Turkish books which are declared unlawful to hold is much longer than the English. The list of books which it is not safe to have in one's possession, if really made out, would be a very long one, & it would include some of the most valuable standard works in all languages.

Years ago the press enjoyed a good degree of freedom in this country. There was a censorship but it was not unreasonably strict. Books were scarcely examined at the custom house, especially books in a foreign language. There was also comparative freedom in publication at Constantinople, & single presses were established in a few other places under official supervision. There was no bar to replenishing one's library with standard works, or with the current literature. This is all changed now. Many books which were originally published with the permission of the government, & which bear its imprimatur on the title page, are now proscribed, not perhaps because of any harmful sentiment which has been found in them, but because some objectionable inference may be drawn from ~~something~~ said in them. Hymns which have long had a place in the Protestant hymn book are proscribed, because although the language is spiritual, a political meaning might be attached to it. Even the old Armenian Psalter, which has been in use in the Armenian church for hundreds of years, is now in the hands of the Censor & undergoing an

[illegible]

This [illegible] to the ministry [illegible]

[illegible] passing off in the number of the [illegible] when there [illegible] a steady increase, it is easy to say that this indicates a want of consecration on the part of young men. It is true, but it is not the whole truth. The enterprising young man [illegible] the prospect of [illegible] a support among these poor churches. He [illegible] whether it is his duty to enter a ministry that [illegible] [illegible] his inability to [illegible] is continually receiving telegraphic instructions to stop such & such a paper or pamphlet. This does not refer to certain papers which are published by Armenians in Europe & America, & which are openly antagonistic to the government, for these papers are seldom sent by mail, & when they are sent it is in some form that is concealed. Such a paper would be sure to put the one to whom it was addressed in peril, for, if discovered, he would be suspected of treasonable sentiments. Any paper or magazine which contains a criticism of Turkey is proscribed, if discovered, & such a paper would expose the holder of it to imprisonment if found in his possession, even though it might be the only number of the journal which had contained such an article. The number of the Observer which shall contain this letter will not be allowed to pass if it is discovered. Little idea can be formed of the difficulty of publishing a paper in Constantinople.

Houses are frequently searched, & all the books, papers, letters, account books, etc, are gathered up & examined, the owner meanwhile being imprisoned to await the result of the examination. Many valuable but harmless books have been destroyed, & others secreted lest they might expose the innocent possessor to punishment. The treasurer of a village school was arrested the other day, & the school tickets in his possession were held as evidence against him. "They might be used for collecting money for an Armenian National Committee". It is not safe for any society like the Y.M.C.A., or even a Woman's Missionary Society to keep any records; & many such societies have ceased to exist for the reason that meetings outside of the regular church services are liable to suspicion. Young men have been severely punished for harmless & forgotten compositions written during their school boy days.

Matters have thus come to a serious pass, & they are growing worse & worse. A man has only to whisper a hint of disloyalty against one whom he wishes to injure, & he is arrested & thrown into prison, & once in prison release is examination. Histories of Ancient Armenia used to be taught in the Armenian & Protestant schools, but now not even the name Armenia is allowed. Even the geographies must ignore it, & the Armenians are to forget that they ever had a country of their own. The effort is also made to obliterate all the history of the past that is not creditable to the Turks. There are regrettable passages in the history of every country but the facts cannot be obliterated, & when once they have entered ~~into~~ upon the pages of the world's history in all the languages of civilized nations it is impossible to expunge them. Here, the attempt to rectify history is being made, & as a consequence it has become exceedingly difficult to introduce standard works into the country; books like general history, encyclopedias, or any other works in which the history or religion of the country is alluded to. A copy of Harper's School Geography, which I ordered, had a good share of the text relating to Turkey erased, I do not know what it was, but it is not ~~reasonable~~ likely that the Harpers would put anything very bad into a geography which was to go into the hands of young children. The book itself was generously spared. Such books are generally confiscated. No book, be it merely an Arithmetic or a grammar, even if it bears the imprimatur of the government cannot be used in a Christian school without the distinct authorization of the Department of Public Instruction. Ought not the "rising generation" to become models! Many books which are sent from America & Europe by Post, in which it would be difficult for an enlightened mind to find any thing objectionable, never reach their destination. Even translations of the Koran are forbidden, probably because it is held that the book is untranslatable. There is a deep meaning in every word.

Newspapers are still more the objects of scrutiny than books. It is impossible to examine all the foreign papers which pass through the mails, but on post

Xtn Union

Are Missionaries Free?

An "Editorial Note" in the Christian Union for Jan. 7 — the last one that has reached us — says "The New York Independent has a letter from one missionary under the American Board who says he has all the liberty he wants. Next!" The Editor in penning this note could hardly have considered the imputation which it contains. It was evidently intended as a criticism of the Board, & implies that the Executive Officers of the Board are on the lookout to detect & punish any deviation ~~fr~~ in opinion or teaching from certain orthodox standards; & it also implies that the missionaries are an abject set of men who do not dare to say what they think.

Having [illegible] connected with the four missions in Turkey I know almost all of them personally. The missionary band is a very close one, & I know some of these men very intimately. They are not all cast in one mould, but they are not cowards; neither are they cranks. They are men of independent thought, alive to the questions of the day, & I know some of them who hold things which are not found in the commonly accepted creeds, but they have the good sense not to proclaim them upon the house-tops. A prime qualification for foreign missionary service, more important abroad than at home, is good judgment, common sense. A missionary might accept the conclusions of the Higher Critics, but a prudent ~~man~~ missionary would know that his people are not prepared to appreciate his arguments, & that the ~~moment~~ result of an argument in favor of ~~he began to talk~~ about the "errancy of the Scriptures" ~~he~~ would be to undermine the faith of the people in the Bible. One may not believe in the divine authority or expediency of Infant Baptism, but so long as he is the representative of churches who believe in this rite, & his associates also believe & practice it, a wise man will be silent upon the subject, not from lack of courage, but because the [illegible] proclamation of his sentiments, by disturbing the peace of the difficult & expensive. It has become a source of large revenue to the officials through bribery, for even an innocent man will pay anything in his power to secure release, because, in the treatment of charges for disloyalty ordinary legal proceedings are set aside.

What is the occasion for this extreme care? Simply this. Some foolish Armenians in Europe & America have talked about Armenian autonomy & independence, & although the Armenians are not more than one fifth of the population, & are scattered among Turks & Kurds, without education, union, drill, arms or the munitions of war, the Sultan has become frightened & imagines that there is danger that they may repeat the experiment of the Bulgarians. The Armenians in this country have no such plan, & if they had it would be as impossible as for the common school children in the city of New York to take forcible possession of the City Government & set up a government of their own. No ruler was ever the victim of a more senseless fright, but it seems to have possessed him completely. The espionage which results along with the tolerated oppression of Christians by local Turkish & Kurdish chiefs is leading the Armenians, in some parts of the country, to feel that the only way of escape is for them to apostatize & embrace the Mohammedan faith. Their exodus to America would be vastly greater than it is if there were any way out of the country. Even those who have been to America, & become naturalized, & who have returned here with United States passports are unable to secure the permission of the Turkish Government to take their families with them, & they themselves find difficulty in leaving the country.

*. *. *.

No, dear Brethren, we have no truer, more faithful friends than those at the Missionary Rooms. In all the phases & difficulties of our work, & even in our personal trials they give us their fullest sympathy. We are in danger, from our isolation, of becoming morbid, & it will show itself in our letters. The money which is used for carrying on the work is appropriated by the Prudential Committee, & when we see opportunities slipping away, & interests which seem to us vital & into which we have put our very life crippled for the lack of a little money which would bless the givers as well, I am afraid that we sometimes write "unadvisedly", & blame those at the Rooms who are doing all they can for us. Severe letters are sometimes written to the officers of the Board, but I have never seen an unkind reply. Our Boston friends are extremely patient with their missionaries in Turkey, & I have had occasion to know that this is their habit with all their missionaries.

Now shall I tell you from what we suffer most? Nobody has ventured to criticise the integrity or the honesty of the Administration of the Board. No one has expressed any doubt as to the sincerity, self-sacrifice & wisdom of the men who have made the American Board one of the most successful and honored of all the missionary agencies of the world. It has been a leader in a missionary policy & in methods which have been copied by others. Its care in the selection & appointment of candidates for the missionary work has been applauded until recently, & now because the door is not opened wide enough to admit candidates who are likely to bring into the missions the questions which are distracting the churches at home criticisms are multiplied, with very little occasion for them, but with the effect to weaken confidence in the administration, deplete the treasury, & cripple the work all over the world. This is what hurts us.

Nothing discourages an advance corps like cutting off supplies in the rear. The hostility of the foe is not so hard to bear as the indifference of friends. Would it not be native churches & the mission, would be only harmful. Many other illustrations could be given. The Apostle Paul has taught us that the "lawful" is not always "expedient". The Christian Union frequently publishes sentiments which the Editors would hardly think it wise to proclaim if the paper were published in Turkey for the purpose of benefitting the people, whose condition they thoroughly understood, but that would not imply a want of "liberty".

We are free missionaries at Harpoot, & I can say without any reserve that we have "all the liberty we want" so far as the American Board is concerned. I know of many others who will say the same thing. I have just now been looking over the list of the missionaries throughout the country & if there is a single one among them all, male or female, who stands so much in awe of the Board as not to venture to express opinions freely, I cannot fix upon the name. I have been connected with these missions for thirty five years. I have been in almost all parts of Eastern Turkey, & been [illegible] in the field, & often in confidential correspondence with the Missionary Rooms in Boston, & during all that time there has been to my knowledge but one instance where the opinions or teachings of a missionary were the subject of official inquiry, & that was in response to complaints from the mission itself. Care is exercised in the appointment of missionaries, as it should be, & when appointed they are treated with the most generous confidence. It is not true that "anybody who is fitted for the ministry at home is fitted for the work abroad". A man may air his pet theory at home & do no harm, as the Christian sentiment about him will settle the case, but if he undertakes it here it might distract a whole mission. You can manage cranks at home, but we can't. If the Prudential Committee were to exercise less scrutiny they would be spared much criticism & trouble, but it might result in disaster to the work itself.

The Armenian Church

Indep^t.

An unknown "Friend" in Boston asks me to write to the Independent something about the Armenian Church. I am glad to do it, altho' such a statement, brought within the limits assigned me, must be very brief.

The Armenians were the first to accept Christianity as a nation. Hence this Church is the oldest strictly national church that exists. It preserves its original type altho political freedom was lost many ages ago. It has had a very troublous career. The very existence of the church, is one of the marvels of history when one considers the many invasions & convulsions which have afflicted this unfortunate country during the past fifteen hundred years, is ~~one of the marvels of history~~, & the almost continuous persecution of Christianity. Along with the Coptic & Jacobite Churches, it separated from the oecumenical Church about the middle of the sixth century in defence of the doctrine of one nature in Christ, but that theory no longer has any significance among them. None of the Eastern Churches have elaborate creeds like the Western churches. There is little beyond the creeds adopted by the first Councils. There is not much in the doctrines of the church to which exception can be taken. Its errors are chiefly those of practice. There is very little spiritual life. The worship is formal & ritualistic. The laity are allowed to read the Bible, & its wide circulation among them, with the general diffusion of Protestant ideas, has loosened the hold of superstition upon the majority of the people. The houses are rare in which there is not a copy of the Modern Armenian Bible, if there is any one in the house who knows how to read. A great many of the people openly assent to Protestant doctrines, while they do not leave the church, partly from habit, & partly because it is considered a sort of treachery to the national instinct, while an intellectual acceptance of the truth is hoped to be sufficient for salvation. Not a few of the young men are becoming infidel altho they keep up an outward connection with the church. The morning & evening services are maintained in the Ancient Armenian, but they are not very well attended.

wiser to fight out these battles at home, if there must be fighting at all, & when a general consensus of opinion is secured, then send its representatives abroad? Is it good policy to introduce discordant elements into mission fields? Is it fair to those who are already on the ground, who are harmoniously joining all their forces to advance the Kingdom of Christ, & who have no time & no heart for discussing the points now at issue, to send among them the champions of views in theology & criticism that have not passed the theoretical stage? God grant that there may be more light & less heat!

H. N. Barnum.

Harpoot. Turkey

Feb. 18. 1893.

P. S. Since this letter was written I have received a letter from one who speaks with the fullest knowledge, from which I will quote. He says "The Prudential Committee has not done one single thing, since the Minneapolis Meeting in 1891, to which any one can point the finger in blame, except the sending out of supplementary questions. They have asked men whose statements were incomplete to give their views more fully. They have not prescribed any form of statement which men must make, & they have been liberal in their decisions; and not one person, since the Minneapolis meeting, has been declined on account of theological views. Men have been appointed who stand on Dr Storrs's 'middle ground'."

Feb. 20.

[illegible] May 5th 1893

Dear Dr Smith

Your letters of March 23rd & April 5th have been received. I believe that there is nothing in them calling for especial action. We are glad that you are in the [illegible] for reinforcement, & also that you are keeping our [illegible] informed of the political situation here. The steps taken by our Legation have helped us past the acute stage. An official here told me that the [illegible] of the Criminal Court in Yozgat had written to him that foreign schools were the centers of sedition & warning him against us. [illegible] was arrested about the same time & [illegible]'s house was searched [illegible], but they did not succeed in finding anything to compromise him in any way.

It is trying to remain [illegible] upon the water, & we are disappointed at receiving nothing from Boston. Several months ago Mr Barton said that probably $320 would be sent in a few days.

For several days we have been struggling with our Estimates for 1894. We have made no notice of limit, [illegible] between the limit of last year. We have been over them very carefully, cutting down & putting [illegible] the [illegible] any reasonable hope that they can [illegible] the largely [illegible]. We did not know what to cut out, so we have [illegible] Contingents, [illegible], our [illegible] schools, [illegible] & [illegible] & [illegible] in [illegible]. There is not [illegible] that can
We have [illegible] men ready for the work.
be spared without positive damage. Only [illegible] months of the current year are gone, but I was startled yesterday in looking at our [illegible] books to see how large a proportion of our appropriation for the year [illegible] cannot go on in this way.

The [illegible] Meeting is appointed for [illegible] for May 23rd [illegible] cannot be represented. It is utterly impossible.

The Armenian Church

This then is the present condition of the Armenian church. The leaven of the gospel is permeating it through & through, the people have very little confidence in fasts & the rites & ceremonies in which they used to trust for salvation. They are rapidly advancing in intelligence, & they are demanding preaching, while the priesthood remains very ignorant, & incapable of rendering any service outside the daily rituals. Protestant preachers are welcomed in many of the old churches, & almost every Armenian house is open to them. It is well understood that Protestantism is founded upon the Bible, that it is a religion of light & love, & that it embraces a large share of the enterprise & intelligence of the world. It is especially the leader in education.

There is a party in the church, not very large, but the most intelligent part of it, who wish a reform. They wish to make the church evangelical while retaining a revised ritual in the modern tongue. The chief obstacles are oriental conservatism, & ecclesiastical opposition. As compared with the Roman Catholic church or the Greek Churches, the ecclesiastical yoke does not rest very heavily upon the Armenians. The spiritual head of the church is a Catholicos. There are, however, three of these ecclesiastics, in a sense rivals, the most important of whom resides in Southern Russia. Aside from the ordination of bishops the Catholicos has very little to do with the church. The most influential ecclesiastic is the Patriarch, who lives in Constantinople, & whose functions are quasi political. Every sect in Turkey has a certain political status. ~~He~~ Patriarch appoints the bishops to their dioceses with the approval of the government, & he controls all the church property, & he is the political representative of the community at the capital. The individual churches are comparatively free from outside authority, but a general reform of the whole church can hardly take place until it is freed from the authority of the Patriarchate, the functions of every bishop as ~~secular~~ political as religious in his diocese, the first step in reform is to separate these two functions so that the church may be free to give an outward expression to the inner life which is springing up within it. I am not without hope that if the Spirit of God shall come into the church, & apply the truth to the heart & conscience which has already reached the mind, that the Armenian church might experience such a reformation that the Protestants might go back to it again. For this we labor & pray.

Harpoot, April, 1873.

H. N. Barnum.

Miss.y Review.

Missions in Turkey.

Syria, although politically a part of Turkey, will not be considered in this article.

The missionary work, which now extends to almost all parts of the Turkish Empire was commenced at Constantinople in 1831 by Dr William Goodell, as a missionary of the American Board. In few countries have the principles of missionary comity been better observed. In Constantinople some English & Scotch societies have been at work, but in different lines from the missionaries of the American Board, & always preserving the most cordial relations with them. In other parts of the country disturbing elements have sometimes been introduced, but as a whole the American Board & its missionaries have had control of the evangelizing agencies, & have been free to manage them in their own way.

Few missionary fields present a greater variety of races & religions than Turkey. It is customary to class the Nusairiyeh & Yezidees as Pagans. All the rest are theists & even these hold to a sort of theism, but it is corrupted by other elements. Of Christian sects there are the Armenians, Bulgarians, Jacobites, Greeks & Nestorians, & each of these sects has a Papal branch, entirely distinct from all the rest. There is also a sprinkling of Latins, & there are many Jews. The Mohammedans constitute about four fifths of the population, & there are sects among them as well as among Christians. They have generally shown a large degree of toleration to all other religions which do not interfere with their own faith.

Before sending missionaries to Turkey, the attention of the American Board had been drawn to the Armenians. Work was begun among them, & its greatest results have been achieved among them, although it has extended to the Bulgarians, Greeks & Jacobites. The Armenians are an earnest, serious people; they are allowed to read the Bible; & at that time there was a spirit of inquiry, & a desire for reform which made them particularly accessible. For several years the hope was entertained by the missionaries & the converts that a reformation might be effected within the Armenian church

We are waiting with great interest to know what will be the response to our appeal for Malatia. The response from [illegible] in Turkey has been most generous; but it is comparatively little of what is needed. This Malatia problem is a very serious one, [illegible]

people in my field in health, [illegible] which I hope [illegible]

Mr. Wheeler is somewhat stronger than he was, but he is compelled to [illegible] [illegible] his work [illegible] go through the [illegible] of [illegible]

Very truly yours,

H. N. Barnum.

it has been a gain to the work itself. It shews the people that the work is properly their own & the missionaries are merely their helpers; & it is a step preparatory to the transfer of the whole responsibility to the people.

From the beginning of this work in Turkey the supreme aim has been, not educational, but evangelistic. The Bible has been the basis, & the effort has been to put the Bible within the reach of every family in their own vernacular. In this endeavor we have always had the most generous & hearty co-operation of the American & the British & Foreign Bible Societies. A degree of education was necessary in order to make the Bible available to the masses, for very few of the men & none of the women throughout the country knew how to read; so wherever the missionary has gone schools of a simple character have been opened with the primary object of enabling people to read the Bible. With the same object great efforts have been made to persuade adults to learn to read, & with the most gratifying results. Everybody who learns to read is sure to procure a Bible, or at least a New Testament. The missionary ladies experienced no little difficulty at first in persuading women to learn to read. Women were supposed to have inferior minds, & the art of reading was considered to be a prerogative of the male sex. Those who first made the attempt met opposition at home & ridicule abroad, but experience soon demonstrated the fact that a Bible in the hands of a woman gave her a new sense of personal dignity & worth, & by exalting her to a higher plane, transformed her home. The ability to read is no longer a reproach to a woman, but those who cannot read are ashamed to confess their ignorance. No result of the missionary work thus far is more gratifying, & more clearly proves ~~the~~ its genuineness than the change wrought among the women, & through them upon their homes. The agency of the Women's Boards, in co-operation with the American Board, since their organization twenty five years ago, is one of the most potent factors in the regeneration of the land.

The training of men for the ministry is one of the first things to engage the itself. Schools were opened, inquirers multiplied, & for a time, even the Armenian Patriarch himself expressed his satisfaction with the movement. It soon became apparent, however, that the ecclesiastics did not wish a genuine reform, & they inaugurated a violent persecution which drove all the evangelicals out of the Old church, & compelled the organization of an evangelical church.

One hundred & twenty five churches have now been organized with a membership of about 13,000. The first churches were naturally formed upon a Presbyterio Congregational basis, after the polity of the missionaries who organized them; but as churches have multiplied no effort has been made by the missionaries to control their polity, or to interfere with their perfect independence. They prefer to see them adopt the form that is the most natural expression of their religious life as it is modified by national characteristics. Some influential Protestants are of the opinion that an episcopal form, a modification of their ancient church government, is the best adapted to them as Orientals, but the large majority, having had an experience of self-government, are afraid of anything that resembles their former despotic system. The missionaries have held & still believe, that the outcome of genuine missionary work is the organization of believers into self-supporting churches, having their own pastors, & that, from the outset, they should be independent of missionary control & that the native work should be committed to the churches as fast as they are able to assume it.

As to the general management of the missionary work during its present stage of development, after considerable discussion, a plan was adopted by a general conference at Constantinople in 1883, & approved by the Board, which provides that missionaries & natives are to share the responsibility equally. Whenever there is a difference of opinion as to the use of missionary funds — a contingency which seldom arises — the missionary voice is to control. In everything else the responsibility is equal. This plan has worked well, & ought to have been adopted much earlier. Both parties have been benefitted by this sharing of the work together are destined to be a blessing to the land. These schools have awakened an enthusiasm for education which has sometimes excited the fear that the evangelistic work might be overshadowed by it, but special pains are taken to keep the gospel uppermost at the front. The daily study of the Bible is a part of the program of every one of these schools, from the highest to the lowest. An education that is not thoroughly Christian is a doubtful benefit to the individual or the nation.

The changes, material & moral, which have been wrought in Turkey during the last sixty years have been many & significant. To claim them all as the result of Missions would not be honest. Something is due to the spirit of the age, & to the influence of European civilization, which have helped to stir the sluggish Orient, although these influences are not always beneficial. It is easy to see, however, that all that is best in these developments is the direct fruit of the gospel. It has awakened the mind, introduced Christian education, begotten enterprise, elevated woman, regenerated the home, sanctified the Sabbath, created a higher tone of business morality, and, in general, it has given an impulse to society in the direction of a higher civilization.

The missionary work ought to be in a condition to be transferred, before many years, to the native churches, but there are ~~some~~ obstacles to the realization of this plan, some of which will be enumerated.

1. Independence requires leaders & administrators. There are some who are fitted to take the control of such a work, but they are few. The Protestant churches are doing a noble missionary work in Koordistan, but they have not yet gained the experience nor risen to the exigency of carrying forward the evangelistic work of the country without help. There is also a strong tide of emigration to America which takes some of the most energetic of our young men; & some of the ablest are drawn into business & into other professions. The whole number of missionaries is fifty two males & one hundred & sixteen females. This number is ~~not~~ likely to be diminished, & as fast as possible, responsibility will be passed on to the churches & their leaders.

missionary's attention, & now among his converts he selects those who are most apt to teach — young men of considerable maturity — & after a few months of study, mostly biblical, sends them out to teach & preach during the winter, to return for further study during the summer months. These men became pioneers. The first pastors were from this class after a three or four years training. With the advance of intelligence in the congregations the course of theological study has advanced, & these early classes developed into regularly organized Theological Seminaries, of which there are five. The Eastern Turkey mission has two, one being located at Mardin, in which the instruction is given in Arabic, that being the language of that part of the country.

After the foundations were fairly laid the character of the schools was improved. They have been graded, & adapted to the growing intelligence of the people; the people assuming the responsibility with some aid, for a time, from missionary funds. The schools are no longer a distinctively missionary agency. The Bible is daily taught in them, & it thus finds its way into many families, & aids in the work of evangelization, but that is not any longer ~~now~~ the primary aim. They are adjusted to the needs of these new communities, & designed to prepare the young for the duties of life, just as in Christian countries. In the four Turkish Missions — European, Western, Central & Eastern — there are about 400 common schools, with some 16,000 pupils.

The improvement of the common schools created the necessity for a few High Schools at central points, for the preparation of teachers, & the giving of a preparatory training to some of the brightest youths looking to ~~for~~ other professions. The development along this line has been such as to demand Colleges for both sexes. Christian civilization requires educated leaders, & the desire to furnish such, along with the growing thirst among the people for a higher education, has led to the opening of a male & a female College in each one of the four Missions, aside from Robert College at Constantinople, which is an independent institution. Connected with these higher schools are 2,400 pupils, of whom nearly 1,100 are girls; a body of young people who

4. Another serious obstacle is the attitude of the Government & its co-religionists. This is a point upon which for obvious reasons it is not expedient to speak very freely. For many years the Government was indifferent, & the Mohammedans generally looked with a degree of favor upon Protestantism as an improvement upon any other Christian system with which they were acquainted. There is no more loyal class in the country than the Protestants, & governors of the provinces & other high officials have frequently acknowledged it; & they have said that the spread of Protestantism is a public benefit. Of late years, however, Protestant growth in intelligence & manhood has been an occasion for suspicion. Islam had its birth in the seventh century, & it retains the character of the country & the time of its birth; & it has come to look upon vital Christianity as a serious menace.

Despite these & many other hindrances such as are found in all missionary fields, there can be no doubt of the genuineness of the Christianity which is now being revived in its ancient home. The truth has taken deep root. The leaven is widely spread, & it is silently doing its work. The Christian church needs to have a deeper sense of its own great privilege & opportunity, & to manifest it by more liberal gifts & more fervent prayer.

Herman N. Barnum.

Harpoot, May 12. 1893.

2. A hindrance of no small account is the poverty of the people. A preliminary to independence is self-support. In few fields has self-support had an earlier recognition, or been more faithfully pressed. Not a few of the churches have attained to complete independence. The Protestants raise for all purposes nearly $60.000 annually, while the majority of the ~~churches~~ congregations are utterly unable to assume the entire support of their preachers & teachers. The country is poor. European armaments compel Turkey to maintain a large standing army & an expensive navy. The expenses of the government are great, & taxation is extremely burdensome. Protestants have shown not a little enterprise, but it is difficult to introduce any new industry. The Orient does not take readily to new things, & the government does very little to help them forward, but, on the contrary, seeks help from them for the treasury. –

3. The hope of a reformation in the Gregorian ~~Armenian~~ church restrains many from joining the Protestant movement. The Bible has been widely circulated & read. Its truths are becoming well known, & while the rites of the church are maintained the errors & superstitions of former days are intellectually renounced. It is perhaps safe to say that the majority of the Armenians are orthodox in belief; & that is their snare. They are contented with a right belief. They say "We no longer trust to rites & good works for salvation. Christ is the only Saviour. We believe as you do," etc. Many of the Protestants are too much of the same mind. Too many of them feel that this confession on the part of their Armenian neighbors is enough, therefore they do not labor for them. There is some reason to hope that a genuine reform may take place, at some time, in the Gregorian Church, so deep & thorough that the Protestants may return to it; especially if the truth which is known & confessed shall be vivified by the Holy Spirit; but at present there is a spiritual deadness which causes multitudes to be satisfied with a formal confession of the truth, & a partial modification of conduct.

There is another consideration. It is clearly intimated [illegible]

men in America besides theologians who are waiting for some opportunity to

get their families here. The inability to accompany them is a great hardship

all around. It compels many to come back here to live against their will. If

you succeed with the Department, family applications will multiply, & business at the

Legation will become lively! Whether it would create the [illegible] of the [illegible]

remains to be seen.

I am anxious not in this matter, so far as I can avoid it,

should not wish to become so prominent in it as to make it [illegible]

to any local gov't, neither would you desire it.

You probably have learned that we have a College here. [illegible]

There is a long standing application for a firman waiting at the Porte.

We had a visit a few weeks ago from Consul [illegible], who

impressed us as an intelligent able officer, who comprehends [illegible] matters

in this country remarkably well for one who has been in the country [illegible]

short a time. It seems unfortunate that the Mossoul affair was

not left to him rather than to Mr. Nicholay.

Sincerely & very truly yours

H. N. Barnum.

be very happy to represent it. With regard to a man to accompany Mrs. [illegible] & their children he said that he would give a [illegible] only to Consuls.

[illegible] as it is impossible to [illegible] your request I decided to write this [illegible] so that there would be no misunderstanding.

Of course I could not undertake to give any advice, [illegible] had the ability it would be presumptuous, this is not a new question. The [illegible] [illegible] went from this place but living in America as a naturalized citizen, applied to Sec. Bayard to help him get his wife & children, but I have understood that the Secretary replied that he had no right to demand of the Govt that permission should be given to leave the country. They were finally smuggled out of the country by the use of bribes, as have been several other families from this region. Up to the present time we understand that Govt. has not given permission to any family to emigrate. As a question of international [illegible] I do not understand it. This much however I do know that the Govt. is greatly opposed to Armenian emigration & Sultan himself being very decided about it. A recent [illegible] of [illegible] said in explanation of this opposition, that people who go to America get ideas that are too liberal for Turkey. The Govt. may be persuaded to give permission in a single case, but if they understood that by giving such permission they were opening the door to several thousand Armenians now in America to send for their families & friends they would forget partly [illegible] [illegible]. They might [illegible] propose to give a permit to an American institution! What is your idea of appealing to [illegible] [illegible] this question of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ind dep.

The relative value of education ~~as the~~ a missionary agency, as compared with preaching & other forms of service, is a subject of much discussion; there is no question, however, even if it does not hold the first rank in importance, that it is absolutely essential. Ignorance is not the mother of devotion, nor is it the handmaid of any other desirable thing. The gospel awakens mind, & creates a thirst for knowledge. Christian schools accompany evangelical missions everywhere. The Bible must find its place in every home, & it must be read. A Christian parent wishes his children to have some degree of education, & common schools are one of the first fruits of the gospel. These, in time, create a demand for ~~high~~ schools of a higher grade, & they, in turn, prepare the way for the College. A Christian congregation demands educated leaders.

One of the most conspicuous fruits of the Missions of the American Board in Turkey is the impulse which they have given to education. ~~Almost~~ All classes throughout the country have felt it, except the mountain Kurds & the Arabs of the desert. Many difficulties, such as are incident to a new educational work in any country, have been overcome. New & unanticipated difficulties are now encountered. The teaching of the missionaries has always been loyal to the Turkish government, & in no single case has disloyalty been proved against any one of their schools. They teach the principles of morality & good citizenship, but these schools are becoming more & more the objects of official suspicion. Every school must be distinctly authorized, & its course of study & text books must be approved. No ~~reasonable~~ objection could be raised to this system if it were applied with any reasonable degree of liberality. A chief difficulty now is with text-books. We have a small printing press in Harpoot, ~~but~~ ~~of~~ ~~course~~ which we might prepare many of the most needed text books, but it has an official

Harpoot Oct. 24. 1893

Dear Dr Smith.

I think it is the intention of Dr Wheeler to send to the Trustees of the College by this Post his resignation as President. It is our expectation that he will hold the office & receive the salary until Mr Barton returns. The object of the resignation at the present time is that the relation between the Trustees & the new President may be consummated while Mr Barton is still in America, & that a complete understanding may be secured through personal intercourse, which is almost impossible by correspondence. There is also an advantage in Mr Barton's being seen & known by the public as the President of the College. You already know that he has been, for years, our choice as Dr Wheeler's successor, & I hope he will receive the sympathy & Co-operation of the Trustees in his plans for enlargement.

As to Dr Wheeler, it is not necessary to remind you of the great work which he has done in building up the College. It will continue to be his monument. Nor do I need to suggest that the Prudential Committee be requested to appropriate a salary from the funds of the Board for Dr Wheeler to be drawn when the College salary shall cease. He is a missionary of the Board as well as President of the College. & I believe that he has no resources upon which to rely beyond his salary. We are glad that as Dr Wheeler has in the past, given us his aid as he has had opportunity, in the general work, so we shall be able to avail ourselves of Mr Barton's valuable assistance to a degree, & so keep the College in close relations to the work as a whole.

Sincerely yours

H. N. Barnum.

seal upon it to prevent its use, & we ~~can~~ cannot secure permission to use it; altho we have offered to give bonds that not a line shall be printed upon it which shall not have received previous authorization. Books that are printed in Turkey have already been authorized & can be used, but they ~~are~~ far ~~not~~ from supplying the needs of our high schools & colleges. We need English readers for the teaching of the English language, but we have not been able to find a series of readers in America or England which has not something to which the government objects. Scientific text books in English can more easily pass, still they are closely scrutinized. Some books have been authorized after being properly expurgated, by defacing some pages or cutting out leaves, but the permission to use them has been, in some cases, withdrawn. We have not yet succeeded in finding a play of Shakspeare to be read by college classes which the government will authorize. ~~The~~ A knowledge of English is necessary in order to make our literature available, but we are at our wit's end in the matter of text books. So, too, it is very difficult to replenish our own libraries with standard works. They are carefully scrutinized at the Custom House & even at the Post office, & if there is anything that seems to the Inspector to be objectionable in sentiment or style it is confiscated.

Harpoot, Turkey. H. N. Barnum.

Indep^t – Nov. '93

Water for Thirsty Souls.

Harpoot is a city set on a hill, and it is poorly supplied with water. The water for our schools & for our missionary premises including the trees which we have planted has hitherto been brought in skins or large earthen bottles from a fountain outside ~~outside~~ the city; & frequently a dozen people are at the fountain at a time waiting their chance to get a little water for their homes from the scanty supply. Even women & children come a long way for it. Through the kindness of friends in America we have recently been able to bring water to the city from a distance of more than a mile. It has been a difficult & expensive job, taking nearly two years & costing nearly $3,000. The springs from which the water comes are on the further side of a hill & this necessitated a tunnel thro solid rock. But what a blessing it is! It will carry refreshment & cleanliness ~~&~~ into more than a hundred homes, & it will supply our hundreds of pupils. The quantity of water, however, is limited. What we have makes us wish for more. Now that the tunnel & a good watercourse have been made, at a comparatively slight expense, other springs can be secured & their water turned into this & so thousands of people be blessed by it. We hope & pray for the means to do this. We shall at least, I trust, not suffer the present supply to fail thro neglect.

"Which thing is an allegory": At vastly greater expense the way has been prepared for giving the Water of Life to countless millions of perishing people all over the world. Missionaries have gone into almost every land. The Bible has been translated into the leading languages of the world. Schools have been opened. Systems of education have been established. A Christian literature has been created. A great preliminary work has been done. The watercourse is ready but the supply is very, very meager. The garden which furnishes water for us is dried up in consequence, but great quantities, land elsewhere become productive only after drainage. There is a surfeit of water. One of the perils of the church, deadening her spirituality, & threatening her very life, is her wealth, which, ~~total~~ largely held as personal, without just ideas of stewardship or accountability.

Newport Oct. 24. 1873

Dear Dr Smith.

I think it is the intention of Dr Wheeler to ask to the Trustees of the College, by the Post, his resignation as President. It is our expectation that he will hold the office & receive the salary until Mr Barton returns. The object of the resignation at the present time is that the relation between the Trustees & the new President may be confirmed while Mr Barton is still in America, & that a complete understanding may be secured through personal intercourse, which is almost impossible by correspondence. There is also an advantage in Mr Barton's being seen & known by the public as the President of the College. You already know that he has been, for years, our choice as Dr Wheeler's successor, & I hope he will receive the sympathy & co-operation of the Trustees in his plans for enlargement.

As to Dr Wheeler, it is not necessary to remind you of the great work which he has done in building up the College. He will continue [illegible] his movement. Nor do I need to suggest that the Prudential Committee be requested to appropriate a salary from the funds of the Board for Dr Wheeler to be drawn when the College salary shall cease. He is a missionary of the Board as well as President of the College, & I believe that he has no resources upon which to rely beyond his salary. We are glad that as Dr Wheeler has, in the past, given us his aid as he has had opportunity, in the general work, so we shall be able to avail ourselves of Mr Barton's valuable assistance to a degree, & also keep the College in close relation to the work as a whole.

Sincerely yours

N. G. Clark.

Harpoot, Nov. 29. 1893

Dear Dr Smith,

I have already sent one letter for this Post, & I am tired this evening after a hard day's work, but I must acknowledge yours of Oct. 30 rec'd by the last mail, & add a few items of interest so as to catch the Post in the morning.

You can well understand that the reports from the Meeting at Worcester have brought much joy to our hearts, & given us new confidence in the power & efficacy of prayer. May all the good results that are anticipated be more than realized!

On the morning of the 21st we discovered ~~was made~~ that an attempt had been made during the night to set fire to one of the buildings of the Male Department of the College. Kerosine was applied to an outside door; the edge of the door & the casing were charred, & it is a marvel that the building was not destroyed. This building was so closely connected with other buildings that the fire must have inevitably spread, sweeping into the dormitories & the church into the city. A great calamity has been averted, & we shall have in this & the Worcester meeting two new occasions for ~~gratitude~~ thanksgiving tomorrow. The Police are doing all they can to find out clues to the incendiary, but I do not think there is anything tangible.

I am sorry to say that the signs that the Government is pursuing a reactionary policy are increasing. I will ~~give~~ mention a few.

1. Very few of the Protestant communities throughout the country have been able to build regular churches, even with the help of the Board. They have been temporary structures, of sunburnt brick, generally of two

the pouring abroad of this superfluous wealth would bless the givers no less than the receivers. "the liberal soul shall be made fat; & he that watereth shall be watered also himself". "Bring ye all the tithes into the storehouse, that there may be meat in mine house, & prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, & pour you out a blessing, that there shall not be room enough to receive it." the blessing is of infinite worth compared with the sacrifice necessary to secure it.

H. N. Barnum.

Harpoot, Turkey.

severe. The Index Expurgatorius is becoming a long one. Some seven months ago, in company with the College Professors we spent nearly a whole day in going thro. the College & Seminary libraries cutting out leaves & erasing paragraphs from encyclopedias, histories & other standard works that we thought might be objectionable. Books that we knew to be proscribed we burned altogether. The other day the Superintendent of Education brought me a new list including Milton's Paradise Lost & some numbers of the Missionary Herald. I found three copies of the former in the College Library, & yesterday I sent them to be destroyed. The bearer of the books brought back the request for the Heralds, but as these are found only in our libraries & are personal, I do not send them. The demand may be pressed & the question will then arise whether we as American citizens have a right to possess not only the Missionary Herald, but Milton, Shakespeare, general histories & other standard works.

3. I understand that an inquiry has been addressed to the Porte by our local gov^t. as to the mode of procedure in case it is considered necessary to search the houses or schools of foreigners, & the reply has been rec^d. substantially as follows: viz - "Write to us & we will inform the Embassy, & then you will proceed as in the case of Ottoman subjects". As we & the Catholic Padres are the only foreigners, we cannot be suspected of counterfeiting or possessing stolen goods, so it can refer only to printed matter or private papers. If anything of the kind is undertaken here we shall endeavor to avoid a collision by proposing to make up a case like possessing a copy of Milton or Shakespeare & referring it to Con^{ple} & the Legation to have our rights determined there.

4. Mr Browne has recently been on a tour across the Taurus to the

stories including a parsonage, or an old dwelling house transformed, & not in any respect answering to the conception of a church as that is understood in this country. Schools ~~they~~ are generally held in their libraries; The building of a church requires permission from the Sultan himself in the shape of a firman, & the securing of a firman ~~requires~~ is a long & tedious process, with no little expense. So the great majority of these chapels are without firmans. About a year & a half ago the Grand Vizier sent out an inquiry as to the number of places of worship in the country which have no firman, & our Governor general passed the inquiry on to the heads of the different communities. The Protestant Civil Head gave a list of chapels in this district of that description, & that is the last that was heard of it, & it was supposed that no more would be said about it. The other day the Protestant Civil Head having learned that a petty governor in the region of Arabkir had closed two village chapels — those of Aghun & Enetsik — he began to take measures to secure orders from the Governor general for their reopening, when he was informed that strong & separate orders had been rec^d. fr. the Grand Vizier, the Minister of Justice & the Minister of the Interior commanding that all places of worship ~~with~~ which have not Imperial sanction shall be closed; so he made no further effort. There are not more than four or five churches with firmans in all this field. The rest have only the ordinary building permits of the local govt. So, altho' ~~they~~ each one is a center of a quiet agency for reforming men, & doing more than anything else to make good citizens, they are liable to be closed any day, & the congregations left out of doors.

2. The restrictions upon printed matter are becoming more & more

E.E.S.

The most striking fact today in the matter of the world's evangelization is the degree of preparation for a general advance. The fact could not be more apparent if the word *Opportunity* were written in letters of light across the firmament. The unevangelized almost everywhere are accessible; the agencies for reaching them are at hand; & they are of such a nature that everybody, everywhere, can share in the work. A world wide enterprise like this ought to enlist the sympathy & co-operation of every individual who appreciates the blessings of the gospel. Even if one does not care for its spiritual fruits, the fact which all Christian history abundantly shows that true Christianity is the forerunner of true civilization; that its first demand is a change of nature, a new birth; that the regenerated man is a reformed man who puts away vice, & adopts moral precepts; that regeneration also implants a desire for a higher life; that Christianity gives to families & whole communities aspirations for something better than they have hitherto known & so ~~puts~~ puts them upon a higher plane; in short, that it blesses men for the life that now is as nothing else has ever done, ought to secure the aid of the mere philanthropist as well as of the earnest Christian. The mite of the widow, especially if it is borne upon the wings of prayer, is not too small to accomplish a significant work, & there is room for all the wealth of all the millions of the world.

Another fact is equally apparent, viz. that these opportunities & their corresponding obligations are very slightly appreciated. God has placed before us this great, this world-wide opportunity, & along with it he has laid upon us the equally great duty of meeting it. These two — opportunity & obligation, always go together, & they are so placed that they rest upon every member of the Christian church. I cannot reach personally the dwellers in China, or Africa, or Alaska, but through outstations of Choonkoosh. Chermook. Arghana & Baker Maden. ~~On Saturday~~ ~~[illegible] Vali~~, ~~or~~ These belong to the Vilayet, or Province, of Diarbekir. On Saturday our Governor general sent a high official to me to say that he had rec^d. a communication from the governor general of Diarbekir ~~[illegible]~~ complaining of this ~~autumn~~ tour, & saying that Mr Browne was not put under arrest & detained because he said he lived in Harpoot & was going there. So the question was referred to the Harpoot gov^t. Now. Mr Browne & his work are well known in all these places. He or some one of our members visits them every year. & this is the first time that objection has been raised to our touring work. The gov^t. can know, if it wishes to, that American miss^s. are loyal men, & that they are utterly opposed to the insane revolutionary ~~attempts~~ plots of some Armenians who are ~~opposed~~ attempting to stir up rebellion ~~[illegible]~~ ~~who do not against~~ in spite of the protests of at least ninety nine one hundredths of their own people. We are the promoters of education, of peace of good order & good citizenship. In fact the gov^t. could not do a better thing than pay the expenses of our touring. But the official who called on me said. "The times are changed. & the gov^t. does not like to have foreigners going about among the people". So steps may be taken to prevent touring altogether.

These facts ought to be known by the Christian public at home. & I leave it to your discretion & Dr Strong's & Mr Barton's as to the best way to do it. I have written hastily, but cautiously with the idea that it may appear in print.

Ever truly yours

H. N. Barnum

1

"The Armenian Question."

A few thousand Armenians have gone from Turkey to America; a large proportion of them from this part of the country. Those with whom I am acquainted are peaceable, honest & industrious. The most of them have gone because of the difficulty of earning money enough here to support their families. The most of them are very economical and they have been able to send a good deal of money to their families; & even the highest officials have confessed that this whole region has received great financial benefit from them. Notwithstanding this the government strenuously opposes this emigration, and, for the present, it has practically ceased. This opposition is in part because this country has no population to spare, & many of the young men who go will not return; but it is chiefly through the fear that those who go will become disloyal. Passports are given to other countries, but security is taken that the person holding it will not go to America. Without such security it is even impossible to secure a permit to travel in this country.

Now, whence this fear of disloyalty? It comes in part from the fact that America is known to be a country of liberal ideas, and as do not harmonize with the system in vogue here. This is natural & cannot be helped. Another reason is that the government knows that there is a disloyal movement among the Armenians in America, an attempt to raise money, & in other ways to foment a rebellion among their people in this country. The Turkish government, of course, does not wish the ranks of these agitators to be reinforced, hence the determined opposition to such emigration.

As to the agitation itself, nothing more insane was ever undertaken. Doubtless some honest persons may have been drawn into it, but I have been told by men who have recently returned from America that it is fomented by men who wish to make money out of it. However that may be, a moment's reflection will show the folly of any movement that looks toward independence or autonomy. The great majority of the Armenians are illiterate & hardly ready for self-government even if Armenia were an isolated country, my prayers & my contributions I can help in their uplifting. Every Christian is as really called to service as were the Apostles. There are to be no idlers; none so preoccupied with worldly affairs as not to have a share in the world's redemption. We are to seek first the Kingdom of God. Every person is a steward of the bounty which God has given him, & for it he is to give an account. No talent or part of a talent is to be hid or converted to selfish uses. The trend of our lives, our influence is to be Christlike. No light is to be put under a bushel.

When all Christians shall seriously take these things to heart; shall act upon them; shall live up to the gospel standard; shall make the will of Christ their will, consecrating self & substance to his service, the day of the world's redemption will surely & speedily dawn. Why not seek the favor of God rather than the applause of men? Why not seek to lay up for ourselves durable riches rather ~~rather~~ than the things which perish with the using? Why not let our lives gladden the lives of multitudes who will continue wretched but for our help, & in so doing enrich & ennoble ourselves, instead of living for the vanities & trifles or pleasures that bring little present enjoyment, & leave the soul shrivelled & barren? The time has come when every Christian & every philanthropist should take these things seriously to heart, & adopt such ~~a~~ rules for meeting his responsibilities as shall commend themselves to reason & conscience, & especially to his Master.

Herman N. Barnum.

Harpoot, Turkey

Dec. 1893.

safe, but if they plan to return to this country the very act of their having been in America will subject them to suspicion even if nothing is positively known against them, while if they have been at all conspicuous as agitators they cannot return with any safety. According to a new regulation no Armenian who has acquired citizenship in America & brings an American passport will be allowed to land unless he has special permission from the Turkish government. Thus it is apparent that no good has come from this agitation so far.

The contention of the leading spirits in this matter is, I believe, that the hope of securing the redemption of Armenia is in European intervention, & that can be secured only by the sacrifice of a few hundred lives. It is not their own lives that they propose to be sacrificed, for they are at a safe distance, but the lives & the happiness of their fellow countrymen, who object to any such immolation. With such persons argument is of no avail.

Herman N. Barnum.

Harpoot, Dec. 27, 1893.

"The Armenian Question"

& inhabited by Armenians alone. As it is they constitute not more than one fourth of the population, for the most part unarmed peasants & farmers, in the midst of resolute Turks & Kurds, almost all of whom have arms. Not one Armenian in a thousand in all this region, unless I am greatly deceived, has any thought of revolution; the intelligent men deprecate this agitation because its only effect is to arouse the suspicion of the government & of their Turkish neighbors, & aggravate the evils of which complaint is made. Of the more than one hundred & fifty Protestant preachers & teachers in this Harpoot field I am confident that there is not one who favors any such agitation, & I doubt if there is an intelligent member of any Protestant congregation who does not deprecate this movement; & moreover I have yet to see the Gregorian Armenian who does not deplore its supreme folly, & its positive harm to those in whose interest it is ostensibly made. If the voice of the people could be heard it would be a loud & almost unanimous plea to their countrymen in America to desist from this course. They say that the army alone, or their Turkish & Kurdish neighbors alone could speedily wipe out the Christian population, & together it would be the work of only a few hours. In some other parts of the country secret revolutionary committees have been formed, but the sentiment of this region is as I have described.

I write this in the hope that it may be seen by some of the Armenians, & that they may communicate it to others & persuade them to manifest their love to their country & kindred in some other way. And I would especially urge Protestants to keep aloof from this movement, & so avoid giving the government occasion to suspect the Protestant reformation as a disloyal enterprise. Protestants have been conspicuous for their loyalty & good citizenship & now to become suspected of revolutionary propagandism would be a great misfortune.

Those who take part in this agitation ought to understand that they are also injuring themselves. So long as they remain in America they are

348

Education in Missions.

Observer

The Apostles were not school teachers. Shall Modern Missions employ education as one of their agencies, & to what extent? This has been one of the burning questions in the search for a true missionary policy. Experience has pretty clearly demonstrated, however, that a merely secular education, in which the Bible & the truths of Christianity do not the not have a place, or where the instruction is given by heathen or other unevangelized teachers, is of doubtful value. It is, at least, not a proper missionary agency, & has no claim upon missionary funds.

It is equally clear that an evangelistic work cannot be successful & permanent without Christian schools. Preachers must be raised up who are fitted to lead & teach their people. A primary education which shall prepare adults as well as children to read the Bible is also essential, & the children should be gathered into schools & taught the primary truths of our religion. Upon this all are agreed. As evangelical communities grow up the course of study will be enlarged so as to include all the branches of a common school education. At this stage the schools are no longer a solely missionary agency, but they have also a agency of civilization, & are designed to fit the young for the active duties of life, & for good citizenship, as in other countries: so the responsibility for their support is assumed in great part or wholly by the community itself to the relief of the mission treasury.

After a time, by a natural law of development, schools of a higher grade come into being, & finally the College. Such institutions, while not strictly evangelistic in the same sense as preaching & colportage, they yet, as long as they retain their Christian character, are an essential element in securing a Christian civilization. The missionary work, in its nature, is temporary. It is to be transferred to the people themselves; but the men who are to assume such responsibilities, & to become the leaders in a true national development must have something more than of a common school education. In the early stages of the work, higher education, simply as an agency for bringing the gospel to a select class of the unevangelized, is a very doubtful delay, but if they plan to return to the country the[y] having been, the Turks will accept them to citizenship even if nothing is truly known against them. While if they have been at all conspicuous in agitation they cannot return with any safety. According to a new regulation no Armenian who has acquired citizenship in America & brings an American passport will be allowed to land unless he has special permission from the Turkish government. Thus it is apparent that no good has come from this agitation so far.

The conduct of the leading spirits in this matter is, I believe, that the hope of securing the interference of America or European intervention, & that will be secured only by the slaughter of a few hundred lives. It is not their own lives that they propose to be slaughtered, for they are at a safe distance, but the lives & the happiness of their fellow countrymen, who object to any such mad notation. May this such foolish agitation be of no avail.

Herman N. Barnum

Harpoot, Dec. 27, 1893.

The Euphrates College which is located at Harpoot, in one of the most populous districts of the Turkish Empire, is doing a very important work for both ~~sexes~~ sexes in the very Center of the Country. There are connected with it primary departments from the Kindergarten up through the ~~various~~ various grades to the College itself. There are connected with the institution in all its departments over 500 pupils, of ~~whom~~ whom about one third are in the College proper & the Preparatory department. A wide field of usefulness is before it; a field for which it needs ~~an~~ ample resources, & by which its influence may be ~~vastly~~ much increased. If are any friends who would like fuller information respecting this educational work the President of the College, Rev. J. L. Barton, who can ~~is~~ now be addressed at 1 Somerset St. Boston ~~in Boston~~, Ma. would be glad to enter into correspondence with them. Even more than money this work, in all its departments, needs the prayers of God's children.

Herman N. Barnum.

Harpoot, Turkey.

Feb. 1894

enterprise. It is expensive & brings small results. But no wise missionary can be indifferent to it as a means of preparing his own people for independence & aggression. Eg. at the point. The unevangelized who desire a good education enter such schools. they find a spiritual atmosphere, & are much more likely to receive spiritual profit than if their companions are not Christians.

This, in the main, has been the theory & practice of the missionaries of the American Board in Turkey. A good system of graded schools has now come into being. In the four Missions — those of European, Western, Central & Eastern Turkey — according to the latest published statistics, there are 402 Common schools, with an attendance of more than 20.000 boys & girls, & largely supported by the people themselves. Each Mission has a Theological Seminary, & a College for males & another for females. There are some forty High Schools. The whole number of pupils connected with these High Schools & Colleges is about 2,500, ~~who~~ who, with the members of the Common schools, constitute a body of young people who are destined to become a powerful factor in the regeneration of the land. These schools have given a wonderful stimulus to education among non-Protestants also, throughout the Empire.

These Protestant schools have always been loyal to the government, but the government has, of late, awakened to the fact that this broad system of education is likely to have an important influence upon the future of the country, & fearing that this influence may not be according to its own liking, these schools have become the objects of distrust & a certain degree of opposition. No Christian school of any grade can be opened, & no school building, however ~~however~~ modest, can be erected without securing permission from the Central Government at Constantinople. Every teacher must be approved by the government, as well as the program of study & the text books. The number of proscribed books is becoming so large ~~big~~ that the difficulty of supplying the schools with useful text books, especially readers, Geog., geographies, histories, books upon mental & moral science, etc. is becoming a serious one.

[illegible]

with the members of the [illegible] given a wonderful

become a prominent factor in the regeneration of the land. These schools have given

first stimulus to education among non-Protestants also. [illegible] but this

These Protestant schools have always been loyal to the [illegible] government has, of late, awakened to the fact that this broad system of education is likely to have an important influence upon the future of the country, & fearing that this influence may not be according to its own liking. These schools have become the objects of distrust & a certain degree of opposition. No Christian school of any grade can be opened, & no school building, however modest, can be erected without securing permission from the [illegible] Every teacher must be approved by the government, as well as the program of study & the text books, the number of prescribed books is becoming so large that the difficulty of supplying the schools with useful text books, especially readers, [illegible] histories, books upon [illegible] etc. is becoming a serious one.

among some of the young Armenians ~~men~~, especially in Europe and America, of a revolutionary party. They have talked in a very insane way, about independence and autonomy, and even a revived Armenia, without considering that the Armenians, even in Armenia itself, are a small minority in the midst of fanatical Turks and Koords. This has greatly incensed the latter, although they might have known that it was childish nonsense. Even the central government has been strangely affected by this talk, and there is every reason to believe ~~that~~ this whole movement had its inception at the Capital, and was directed from there. This is affirmed by the Turks and Koords generally, and every indication substantiates it.

We have very meagre reports from other parts of the country, much less than you in America. We know only in a general way what has taken place even within the bounds of the Harpoot missionary field. There are villages lying upon the plain, within sight of our windows even, from which we have no definite report. We watched the flame and smoke as the cordon of fire and carnage approached the City, and we know in a general way ~~that~~ many hundreds of lives were sacrificed, ~~that~~ houses were plundered and burned, ~~that~~

For the Observer.

Harpoot. Turkey. December 7. 1895.

You will have heard of the wave of desolation which has swept over the Turkish Empire. But ~~nobody~~ you can have ~~any~~ no conception of the awfulness of the disaster. Even we who are on the ground, and are surrounded by it on all sides, cannot take it in. It is too immense and too dreadful for the human mind to appreciate. We have known that we were surrounded by ignorant fanaticism, and that if it should become aroused, no one could tell to what lengths it would go. but we never anticipated such a demonstration of hatred and inhuman cruelty in this age of the world. Turkey has been brought more or less into contact with Europe during the last forty or fifty years, and it was supposed that even the common people had been influenced to a degree by it. But the events of the past month have been not unlike the early Moslem conquests.

Whatever we may say of the barbarity of this movement, the cause is not far to seek. For six centuries the Armenians have been subject to the Turks. They and their religion have been held in contempt. Through the introduction of schools and contact with the world, they have developed much enterprise and a spirit of independence. This the Turks have felt, but it would have been borne by them but for the development women and girls have been treated with nameless brutality, and that many thousands are gradually approaching death through hunger and exposure. I am sure that the history of modern times, since the days of the Inquisition, has ~~witnessed~~ recorded no such scenes as ~~have~~ were ~~been~~ enacted in this country ~~within~~ during the past ~~week~~ month. Desire for plunder, hate and religious fanaticism have all combined; and they have ~~not~~ been ~~tempered~~ without by mercy.

Harpoot City is a thousand feet above the plain, which is the most densely populated and beautiful [illegible] in Turkey. In the center of the plain, ten miles distant from here, and in full view, is the village of Hooili. It had three hundred Armenian and twelve or fifteen Turkish houses. It has been one of our strongest and most prosperous outstations, and for some time it has been wholly self-supporting. When the Gospel entered it, the people were living in dark, one-story houses, but with the light of the Gospel they have greatly improved their material condition, and have entered upon a truly civilized life. As this was the most important village on the plain, the government had furnished a guard, and it was hoped that the storm which was sweeping away other villages might leave it untouched. But on the morning of the 9th, Koords from the near mountains, and Turks from neighboring villages, who had been plundering other villages on three sides of them, concentrated there, to the number of fifteen hundred or two thousand. The guard told the villagers they had better leave at once; and so they did, all who could, and the village was left to its fate.

women and girls have been treated with nameless brutality, and that many thousands are gradually approaching death through hunger and exposure. I am sure that the history of modern times, since the days of the Inquisition, has ~~witnessed~~ recorded no such events as ~~have been~~ were enacted in this country ~~within~~ during the last ~~[illegible]~~ month. Desire for plunder, hate and religious fanaticism have all combined; and they have ~~not~~ been ~~tempered by~~ without mercy.

Harpoot City is a thousand feet above the plain, which is the most densely populated and beautiful there is perhaps in Turkey. In the centre of the plain, ten miles distant from here, and in full view, is the village of Hooeli. It had three hundred Armenian and twelve or fifteen Turkish houses. It has been one of our strongest and most prosperous outstations, and for some time it has been wholly self-supporting. When the Gospel entered it, the people were living in dark, one-story houses; but with the light of the Gospel they have greatly improved their material condition, and have entered upon a truly civilized life. As this was the most important village on the plain, the government had furnished a guard, and it was hoped that the storm which was sweeping away other villages might leave it unharmed. But on the morning of Nov. 9th, Koords from the near mountains, and Turks from neighboring villages, who had been plundering other villages on three sides of them, concentrated there to the number of fifteen hundred or two thousand. The guard told the villagers they had better leave at once, and so they did, all who could, and the village was left to its fate.

For the Observer.

Harpoot, Turkey, December [illegible] 1895.

You will have heard of the wave of desolation which has swept over the Turkish Empire. But ~~nobody~~ you can have ~~any~~ no conception of the awfulness of the disaster. Even we who are on the ground, and are surrounded by it on all sides, cannot take it in. It is too immense and too dreadful for the human mind to appreciate. We have known that we were surrounded by ignorant fanaticism, and that if it should become aroused, no one could tell to what lengths it would go. But we never anticipated such a demonstration of barbarism and cruelty in this age of the world. Turkey has been brought more or less into contact with Europe during the last forty or fifty years, and it was supposed that even the common people had been influenced to a degree by it. But the events of the past month have been not unlike the early Moslem conquests.

Whatever we may say of the barbarity of this movement, the cause is not far to seek. For six centuries the Armenians have been subject to the Turks. They and their religion have been held in contempt. Through the introduction of schools and contact with the world, they have developed much enterprise and a spirit of independence. This the Turks have felt, but it would have been borne by them but for the development women, and married them to his son, and two others he gave to two Armenians who embraced his faith. Three of these young women have husbands in America.

These are mere hints of what has been going on about us, during the last month. Scarcely a city or village ~~or village~~ inhabited by Christians has escaped. The complete history can never be written. And when we consider that the same conditions exists in large parts of the Turkish Empire, it is a picture too appalling for the imagination to conceive. It presents an appeal to Christian charity such as has never been made, for if such events occurred in the dark ages of the world's history, a world-wide appeal was impossible. Thousands will inevitably die of starvation and exposure, in spite of everything. Death has already begun its work, and yet no definite promises of relief have been received.

As to the Missionary work, all I can now say is that it is in ruins. The Harpoot field has been probably the most prosperous work in the Empire. It has had a larger number of outstations, churches and schools, than any other station. Chapels, schools and parsonages are many of them destroyed — probably the greater portion of them — congregations are scattered#, schools are disbanded, many of the most prominent of our brethren have been killed, and we have already heard of the death of three of the pastors, and three licensed preachers. I am afraid that we shall hear of the death of others. About two-thirds of the expense of supporting these institutions was borne by the people themselves. Now they are impoverished. There have been many noble martyrs to the faith.

Public worship is suspended throughout the whole field, except in one College.

These fugitives were, many of them, plundered on the way, and some were killed. Judging by the fate of other villages, a great massacre was averted by this flight. One of the first buildings to be burned was the fine, new Protestant Church, built three years ago by a firman from the Sultan. These marauders swarmed into every house, and carried the plunder outside of the village. They stripped the houses of everything, carpets, cooking utensils, winter stores, wheat, bedding, clothing, everything; and when a house was emptied, it was set on fire. As there is little wood in most of these village houses, they do not easily burn, so kerosene was used. But only a part of the houses were burned; so the next day special attention was given to burning the remaining houses; and it is asserted by the villagers that two or three wagon loads of kerosene were taken to the village by an official, and so applied as to burn every house but ten or fifteen of the poorest. The few people who were left, were compelled, on pain of death, to renounce their Christianity and become Mohammedans. Those who fled are now scattered here and there, utterly impoverished and in distress.

I have given the facts in regard to this village, simply as an illustration of what has taken place about us. Few villages have had so many houses burned, but many of them have suffered more in other respects. The village of Tadem, only two miles from [illegible], had two hundred and seventy killed, and a hundred wounded. They had less warning, and so were not able to escape. The most of the survivors have been constrained to become Mohammedans. The Koords carried away many of the women and girls. The chief Turk of the place, took two young married immediate quarter containing perhaps a hundred and twenty houses of which seventy-seven were burned. Of our twelve buildings only four were saved. It was the evident intention to burn us out entirely, but we took refuge in the College building with four hundred and fifty other people, and we utterly refused to leave the building, even though it should be set on fire. This saved the building, and many lives doubtless. I saw the colonel, who had promised to defend us, quietly looking on, while even his own soldiers joined others in the plundering and burning of our premises. Soldiers and civilians, here and elsewhere, say that they carried on this work in obedience to superior orders, and all the circumstantial evidence points steadily and convincingly in the same direction.

Of the political aspects of the question, I have nothing to say. A great work remains for us to do here, and although we were stripped of almost everything, we have never been more grateful than we are now. Our losses seem very trivial in comparison with what these poor people are suffering. We are here for service, and for any service to which the Master may call us. If our friends shall entrust us with funds for the relief of the needy, and for laying anew the foundations of a Christian civilization, we shall discharge the trust to the best of our ability.

W.N. Chambers

but we are sorry to learn that many, in order to save their lives, pronounced the formula which makes them Mohammedans; and unless a severe check is given to Moslem fanaticism, they will experience much difficulty in returning again to the Christian fold. I am sure, however, that the Lord has a people in this land, and that in his own time and way, he will visit them with a blessing. We are cast down but not destroyed....

I have said nothing about this City. After the villages all around us had been plundered, a concentrated attack was made upon the city [illegible] Nov. 11th. The attack was made upon the eastern and western side at the same time. The northern and southern sides are occupied by Turks. As it had been reported that the Armenians were heavily armed, in order to ~~[illegible]~~ suspicion of hostility they voluntarily surrendered their arms the previous day, so no resistance was made. Judge Terrell had secured from the Sultan himself a promise that we should be protected, and the local authorities and the leading Turks had given us the most solemn and repeated assurances that no harm should come to the City, and in any event, that we should be protected; and the colonel who was in charge of the defence in the city, told me that until he was cut in pieces not a Kurd should enter the City. There was a great deal of firing of Martini rifles, and seven cannon were fired, but not a Kurd was wounded here, while many Christians were shot down by the soldiers. This is wholly a Christian Quarter, and the most of the firing seems to have been directed here. A shell burst in my study, and four persons were wounded by soldiers' shots in our premises. The

Outlook.

1

"Turkish Reforms."

This is a subject of which the world has heard much of late. The world also knows the outcome. The talk about reform was so prolonged as to excite both Turks and Armenians and create ~~[illegible]~~ mutual hostility, and the scheme when finally adopted, was without guarantee and, with scarcely a semblance of European control. It is simply a promise, on the part of the Turkish government, of reform, and it is not worth half as much as the many other promises which have been given during the last thirty years, for the Turkish officials from highest to lowest, cherish bitter hostility to the Armenians, and it is impossible for them to do them justice, even if they wished to.

The Constantinople papers have said much about the Commissions sent by the Sultan to investigate the desolations which have been wrought throughout Asiatic Turkey. One of these Commissions arrived here the day before yesterday. It was hoped that as the Armenians in this region have done absolutely nothing revolutionary or seditious, that ~~they~~ these men might help to retain the confidence of the Armenians by understanding how terribly they have suffered, and by admonishing the Turks to ~~that~~ ~~they~~ ~~should~~ put an end to the present reign of terror. Yesterday they summoned the leading Turks to an audience. I do not know what was said, but it is reported that they told the Turks that they

but we are sorry to say that many, in order to save their lives, promised
to become [illegible] Mohammedans. And unless a rescue
[illegible] given to [illegible], they will experience much
difficulty in returning again to the Christian fold. [illegible]
[illegible] in these towns, besides that we have now
[illegible] with a blessing. We are cast down
[illegible] they left. When the village
[illegible]
[illegible] concentrated attack was made
[illegible] Nov. 11th. The attacks were made upon the eastern and western
[illegible] at the same time. [illegible]
[illegible] had been [illegible] that the Armenians
[illegible]
[illegible] they voluntarily surrendered [illegible]
[illegible] was made [illegible]
[illegible]
[illegible] had given
[illegible]
[illegible] to the City [illegible]
[illegible]
[illegible]
[illegible] of Moslems [illegible]
[illegible] was crowded
[illegible] This
[illegible]
[illegible] in my study [illegible]
[illegible]

and in Europe, but they have forsaken you. We are not going to give up our sweet morsels to any body else. What we have, was gained by blood, and it will be surrendered only with blood". This speech became almost violent before he finished and was very threatening in its character. At the close of his remarks, he waved his hand for them to leave. The Catholic Bishop undertook to say something, and some of the rest had in mind to say that the Armenians had [illegible] [illegible] not [illegible] here, but they were told ~~that~~ the interview was at an end. This audience made a very bad impression upon those present, and upon the community as they have heard of it, and was very disheartening to all this talk about reform.

When the Christians [illegible] [illegible] look to Europe for intervention, for even officials say ~~that~~ if any pressure comes from Europe, they will blot the Armenians out altogether, as they are the recognized cause of the intervention. Here is a condition fitted to elicit the sympathy of the civilized world, for the danger from interference is actual and not imaginary and without the protection it is sure the Armenians will be ground to powder. Thousands of them, to save their own lives, or to save their families from a fate worse than death, have formally accepted the faith of Islam, and yet their new co-religionists show them no mercy. They allow them to starve, although they themselves have shared in the plunder.

Harpoot, Turkey. Dec. 11, '95.

H. N. Barnum.

than was expected of them but hereafter they must get on peaceably with the Christians. After this audience some fifteen or twenty of the leading Christians were introduced. The interview lasted about half an hour, all parties standing. The second member of the deputation read a paper, which, after magnifying and exalting His Majesty the Sultan and his clemency, laid the blame of all that has happened, though in a somewhat mild manner, upon the Armenians, and warned them against anything further of the kind. After he finished the first member made an extempore address which was very discriminatory in its character. He referred to the very great kindness of the Turkish government for six hundred years in allowing the Armenians to enjoy their language and religion, "an act of clemency unexampled in history." He said that during the last five years, there had risen up disturbers of the peace among the Armenians, and they had been emboldened by the recent act of the Sultan in pardoning political offenders, and they had gone to such lengths as to bring about the ruin and desolation which exist here. He warned them, and asked them to warn their people, against any repetition of what had been done. He said "Whenever party breaks the peace again they will be summarily executed; and if the Armenians persist in this course, the Armenian name will be blotted out. You have hoped in England

Exhibit of Houses Burned and Persons Killed

Name	No. of Houses	Burned	Killed.
1. Adlish	310	310	13 women. 244 men.
2. Divose			70
3. Agransi	47	1	12
4. Arabkir	4000 Ar. 5000 T. 530 shops	3700 500	4000
5. Bizmishen	270	140	23
6. Chemishgesek		partly 40 spared.	
7. Memse			16
8. Kutturoul	100	50	many
9. Karabash	200		″
10. Choonkoosh	450 T. 1000 Ar.	103	680
11. Chermook	700 T. 400 Ar.	300	nearly all.
Diarbekir		shops	2000
13. Egin	1000 T. 1000 Ar.	purchased exemption	
14. Gemurgab	90	32	7
15. Garmuri	45	plundered.	
16. Hokh	150 T. 125 Ar.	30	62
17. Hooeloo	15 T. 300 Ar.	203	30
18. Habosi	180	90	75
19. Hulakegh	150	11	16
20. Hara	280	260	110
21. Husenik	120 T. 650 Ar.	9	260
22. Ichmeh	60 T. 200 Ar.	12 shops. 10 houses.	60
23. Homk	300	Very bad. No details	
24. Maletie	1500	1000	5000. 500 T.
25. Ozoonoba	100		65
26.-89. Peri and 63 villages	T. 400 Ar. 21 plundered.		8
90. Palu.	400		1580
	20,193	5911	14,331

Name	Houses	Burned	Killed.
Brot forw.	20,142	6,911	14,331
91. Kapou Achmaz	90	75	
92. Khoshmat	160	80	
93. Nurkhi	100	90	
94. Shinaz	80	45	
134. 40 villages plundered. No details.			
135. Sererch	350 Ar.		750
136. Sarakamish	80		6
137. Sheikhaji	purchased exemption.		
138. Jadam	300 Ar.	250	270
139. Upper Mezerch	47 20 Ar.	11	
140. Amberga	40		150
141. Shepik	85	65	37
142. Agnan	40		12
143. Vakshen	40	10	32
144. Knitsik	35	No details	
145. Kushne	40	″ ″	
146. Mashkir	90	25	3
147. Sarmuga	32		65
148. Anchurtee	40	No details.	
153. Five villages plundered. No details.			
170. 16 villages near Chemishgesek		3 wholly destroyed.	1000?
Gemijee	50	50	
Moornake	40	40	
Bedratil	30	27	
171. Apaood	70	30	6
172. Baghun	130	110	80
173. Eski Maletie	20		all males above 6 yrs.
174. Hoghi	250		40
175. Korpu	250	230	22
176. Perchag	250		80
	22,978	8,05	16,845
Less Turkish	7619		
	15,359		

Memorandum – [illegible]

Harpoot. Dec. 20, 1895. As the roads open and people come in from the villages, we get fuller accounts of the calamities which have befallen them; and the fuller the reports, the more appalling are the cruelties and barbarities that have been practised. Many of the villages were left entirely to the [illegible] and the plunder continued for twelve or fifteen days, until every thing that could be moved was carried away. In many cases the doors have been carried away, and even the native fuel. In some villages the people are living without doors and without a bowl [illegible] or a tool in the village. We are asking what we are to supply these needs along with [illegible] for other physical wants. The work, however, of getting [illegible] and [illegible] relief, is going on slowly.

People are coming in now from Palu and near the [illegible] villages, although escape is not easy. The fate of [illegible] the Palu Beys, who are not far [illegible] in their power if they had chosen, without any aid from the government, to prevent any [illegible]; but besides taking large sums of money from the people for protection, [illegible] some of them — they helped it forward. [illegible] a member of the Idare Meclisi in Palu, went to the village of [illegible] in Habab, three days before the raid, with a company of soldiers and calling together the chief men of the village, assured them of [illegible] end of the regime. He also exacted from the chief men of the neighboring [illegible] villages [illegible] in the presence of the

are [illegible] [illegible] many; so that probably the aggregate number of killed will be more than we now report.

Details are again asked for possible conversions to Islam. That question has been fully answered, and every day confirms and more than confirms what has been said. I had a long call today from one of our most reliable village Protestants. He [illegible] purchased exemption from massacre by accepting Mohammedanism. He says that he attends the mosque, and goes through the form of prayer along with his neighbors, but that he and they suppose a living death. He says that nothing but a regard for their families would tempt them to do as they do. The women much more suffer [illegible]. A Kurdish [illegible] who came to the village, reproached the Turks in leaving the men alive, because, he said, [illegible], & if they were out of the way their children would be true Moslems.

We are doing what we can by way of relief. Some of our ladies are furnishing work to needy women, and [illegible] is [illegible] sent to the villages to [illegible] [illegible]. Bread and money are being distributed but it is not easy to reach distant cases, and it is especially difficult where the people have professed Mohammedanism. What we do, is done in a very quiet way. We have asked for authorization from Constantinople and we still wait for it. Arabkir is in desperate need, but we have not yet been able to send a para. Palu is in much the same condition, but we have sent a little money there as [illegible]. The [illegible] in all these places, have no money left, & we cannot draw upon them.

Christians, gave them strict orders to preserve the peace. — but private instructions with them afterwards, and this was [illegible] that they gave them; [illegible] to [illegible] other villages. Other Beys, who took refugees into their houses for a time, afterwards [illegible] them to [illegible] turned them [illegible] killed by [illegible] the [illegible]

I have already mentioned the [illegible] of Police [illegible] [illegible] with him and the Bey should be mentioned the Police Commissioner [illegible] Effendi. He was prominent in all these [illegible]. [illegible] the massacre, when he was [illegible] the [illegible] from one of the churches for burial, a priest [illegible] by name was discovered [illegible] the church. The priest plead piteously for his life, and the Commissioner told him there was no fear. He led him out of the church and making a sign to his [illegible] the priest was killed right outside of the church door. The Mut[illegible] of [illegible] killed [illegible] a prominent Protestant, with his own hand. [illegible] to mention Shakir Agha, the first Lieutenant of Redifs, stationed at Chem-[illegible] a relative of [illegible]. I have heard only words of highest [illegible] of him, as having done all he could to save life and check the killing. There are so many [illegible], that I think they should be noted.

I had a long call yesterday from an intelligent [illegible] from [illegible], who [illegible] [illegible] to the [illegible]

Dec. 23. No Christian has yet come from Diarbekir, and the letter which come, gives very few details. We only know in a general way that the market was plundered and the best part of it burned. The Protestant teacher writes that 3 amputations have been made and the dead number more than two thousand. All letters say that the villages about Diarbekir fare much worse than the city in proportion.

A letter from Farkin, which is the head of the Silvan Caza, says that Farkin itself did not suffer badly, but that of the villages (which are numerous), four were protected by their Aghas, but the rest were all very badly treated. In the small village of Kilise near Farkin, the Protestant preacher and eleven others were killed, mostly from his congregation. The survivors have mostly accepted Islam.

Redwan, in the Caza of [illegible] or [illegible], with a hundred and fifty Christian and twenty-five Moslem houses, was badly plundered but the houses were not burned as were the houses of the five or six neighboring villages. The priest and two others were killed because they would not accept Islam, some fled, and all the rest became Moslems. Outside of the large cities in the villages where there are no Turks, this is the condition almost every where.

H. N. Barnum.

for all this region. It is now going into decay as the mines are no longer worked. [illegible], and eighty Turkish houses. On the [illegible] of [illegible] [illegible] [illegible] of the [illegible] and did twenty lives at once as he would give the place over to the sword. They hastily raised [illegible] and carried it to him [illegible] he commenced some of the killing Turks. Two hours [illegible] Kurds from the neighboring villages appeared [illegible] six of the [illegible] [illegible] in hand, led the way to the market and [illegible] Christian shops and they were all sacked. The [illegible] goods were sent to the houses of the Turks [illegible] their houses, and the raid began upon the dwelling houses. In the morning all who had not fled were taken to the mosque, and made to declare their adherence to Islam. A few days later, [illegible] framed upon fifty-seven widows, and twenty-four were left for [illegible] [illegible]. There used to be a large Greek population, and there was a large Greek church. This was burned. Only four [illegible] in the place were killed. [illegible] that before [illegible] windows, called out "Ash".

We have made out some statistics from reports [illegible] [illegible] which I enclose [illegible]. As later reports come in, some of these are, I suspect, a good deal exaggerated, but some are [illegible] no report at all. It will be [illegible]

Congregationalist

Harpoot, Turkey. December 24. 1895.

In such a disaster as has come upon this country, it is impossible to secure accurate information. Even when an attempt is made in a village to secure reports, they are sometimes much exaggerated, and in some cases there is an under-estimate. The reign of terror is not yet over, and many of the prominent Christians whose lives are spared scarcely venture from their hiding places, so that in many cases they hardly know what has happened to some of their nearest neighbors. The desolation is almost universal. Even the Christian villages that have been spared have suffered in one way and another, so that in ordinary times they would be considered to have met with calamity. The reports of deaths in our own field that have reached us amount to some sixteen thousand. We know that in many cases they have been much exaggerated, but there are large numbers of villages from which there are no reports except that there has been plunder and massacre, so that we are confident that if we had all the facts our reported aggregates would be less than the reality. The most of those who have been killed are males, the heads of families, so that when one considers the great company of widows and children, large numbers of them homeless, it makes the picture still more appalling.

There is another feature of the case of which

Dec. 23. No Christians have yet come from Diarbekir, and the letters which come, give very few details. We only learn in a general way that the market was plundered and the [illegible] from the Protestant teacher writes that [illegible] congregation have been [illegible] and the dead number more than two thousand. All letters say that the villages about Diarbekir fare much worse than the city, in proportion.

A letter from Farkin, which is the head of the Silvan Caza, says that Farkin itself did not suffer badly, but that of the villages, which are numerous, four were protected by their Aghas but the rest were all very badly treated. In the small village of [illegible] [illegible] — the Protestant preacher and eleven others were killed, mostly from his congregation. The survivors have mostly accepted Islam.

Redwan, in the Caza of Lijje, an Armenian [illegible], with a hundred and fifty Christian and twenty-five Moslem houses, was badly plundered, but the houses were not burned as were the houses of the five or six neighboring villages. The priest and two others were killed because they would not accept Islam, some fled, and all the rest became Moslems. Outside of the large cities and the villages where there are no Kurds, this is the condition almost everywhere.

Wm. [illegible]

the pressure in the Cities is not open and strong, although in the height of the massacre it was severe, but in the villages it ~~is~~ still abides, though I believe the government has taken some mild steps to relieve it when their attention has been called to it. When I hear of the awful condition of families that have been bereft of their natural protectors, it is not in my heart to pass severe judgment on these poor people who are now in such distress of mind. To many of these poor stricken ones, Christ is more precious than ever before. They are more faithful in maintaining private and family prayers. On the other hand, there are many who have little care for religious things, who are fully committed to Islam, and who try to persuade others to follow their example. Christian public worship is suspended almost everywhere. Even where the Christians have not changed their faith, and where churches and chapels are not in ruins, they are afraid to meet, lest in so doing they might invite attack. Very few houses of worship remain uninjured. Where they have not been burned, they have been badly damaged and are unfit for use. Some have been converted into mosques.

Five pastors and four licensed preachers have been killed, another preacher is wounded, a pastor is in prison, and the most of the remainder are fugitives from their places of labor, or are afraid to show themselves in public. There seems to be special we are just learning, and that is the death of children that has not previously been reported. Men when they found their own death was inevitable, have killed their daughters to save them from a fate worse than death. Even mothers in their flight, cast away young children, and some were thrown into streams to save them from the Turks. In some cases families who had secreted themselves strangled their infant children lest their cries would reveal their location.

The forcible conversions to Mohammedanism ~~are~~ is perhaps the darkest side of this awful picture. Many men have died as martyrs, men among the Gregorians as well as Protestants. They would not for a moment listen to the proposition to [illegible] their lives by changing their faith. A still larger number, some through the natural fear of death, and some out of regard to their families, have professed a conversion to Islam, and have submitted to its rites, and are practising its worship, in the confident expectation that relief will come from this pressure. Some of this latter class are among our best brethren, and how our hearts are rent and torn by the recital of their distress. They say "We die daily. If our wives and children could be kept from the hands of Turks and Koords, or if they could be killed and so put out of danger, we would welcome death with great joy even were it accompanied with [illegible] torture.

saving the village". He was at last constrained to accept, and the village was spared. These Turks had it in their power to save the village if they had been so inclined. After the wave had swept by and the danger from outside was past, the Turks of the village compelled the man and others to make complete their conversion by circumcision. Yesterday we received word that this man had died, probably of broken heart. He was buried by a Turkish Imam, and so [illegible] [illegible] become a Christian [illegible] [illegible] [illegible] [illegible] [illegible] bearing the Turkish yoke and attend the mosques, and are required to conform to the Moslem mode of worship. And so it is throughout the whole region. It is a cruel, relentless, Mohammedan crusade such as one could never have deemed possible in this age of the world. I have even heard of Moslems catching ~~[illegible]~~ the blood of Christians in their hands and drinking it as a draught refreshing to their souls. Thus it will be seen that Christianity is under a cloud, dark [illegible]. The [illegible] institutions are for the present broken up, and we hardly know where we stand; but of this we are sure, ~~that~~ God's purposes are immovable. He has a Church in Turkey and in his own time and way He will bring it out into the light.

The government [illegible] makes a desperate effort to lay the blame of all this on the Armenians. The official reports uniformly claim this. I presume the same charge has been made by the Central Government.

animosity against Protestantism. It gives too much light, and it creates too much liberty of thought. In some places the Turks declare that they will not tolerate Protestantism any longer — that they will recognize hereafter only one Christian community. There has also been a large sacrifice of Gregorian priests. Many places have neither priest nor preacher. In some cases the priests have accepted Mohammedanism. In one case of which I have heard, an old priest was tied to a post while he was circumcised, and one of our Protestant preachers was dragged from his sick bed and held by two men while the rite was performed. In the same village the chief man of the village, a Protestant, was called by his Turkish neighbors and told that he must accept their faith. He told them that he could not do it. He told them they were welcome to his house and all his property if they would spare his life; but if they would not do that, he was ready to die for his faith. When he was sorely pressed he two or three times bared his neck and begged them to kill him. They said "We dont want to kill you. This is only a form. You can retain your own belief, only pronounce the formula 'There is no God but God, and Mohammed is the Prophet of God.' If you will do this, others will follow your example, and in this way we can turn the Kurds away from the village, and you will be the means did come, had torn out of them all reference to Turkish politics. The Congregationalist, always welcome, has been a rare visitor of late; and now our papers have stopped altogether, except now and then one that never refers to political matters. We are, however, extremely glad that our letters come for the most part. We are beginning to receive letters of sympathy from friends in the dear home-land — a land never so precious as now — written after the telegraph had taken the news of our disaster. During the crisis here, I do not think that even a tear was shed by the feeblest of our number, but these letters, so full of loving sympathy, ~~have opened their fountains~~ with the assurance that so many prayers are offered for us and for this stricken people, have moved our hearts to their very depths, and I am not ashamed to say, have drawn out our tears. Our own sufferings have been very slight. It is true, we fled from one place to another until we finally took refuge in the Male College, and we suffered the loss of almost all our worldly possessions, but the consciousness of God's presence, and the manifest tokens of his guiding and protecting care, made us truly happy, so that we have regretted very much that our friends have suffered so great anxiety and pain in our behalf. Much disappointment has been felt here, that all our buildings were not burned, as it was the for this region, although the Christian population were like frightened sheep, and in this city and some of the villages, in the hope of relieving suspicion and averting disaster, they voluntarily surrendered their arms to the government before the raid. In all the raids and massacre, the plundering and burning of houses & the firing of soldiers in this vicinity, I have not heard that a single Kurd or Turk was even wounded, or that a Christian offered any resistance. This attitude of the Christians, doubtless saved a great many lives. Notwithstanding this, the Mayor of this city had the effrontery to tell me the other day that the riot in this city was caused by an Armenian firing a gun; and the Chief of Police, at the same time, told me that the massacre in Malatia began by an Armenian barber cutting the throat of a Kurd whom he was shaving. An Armenian did cut ~~the~~ a Kurd's throat, but not until he saw his father & others cut down at the door, and saw that the Turks and Kurds [illegible] massacre in the streets all about him. In Malatia and doubtless the Armenians, when driven to their houses and churches, saw that no quarter would be given, so they defended themselves as best they could; but this doubtless greatly increased the mortality on their own side, as it still more exasperated the Turks.

For months past, we have received fewer and fewer American papers and magazines, and those which

Harpoot, Turkey, Dec. 25, 189

The reign of terror still continues, although the feeling is not as tense as it has been. In the city only a few Christians venture to open their shops, and in the villages where there is a mixed population, the Christians show themselves but little [illegible] public. Not a single person has been punished, or even arrested, for the awful crimes which have been perpetrated during the last few weeks, consequently evil men have very little fear of punishment for new crimes which they may commit, although the government is apparently trying to prevent further outbreaks. Threats are freely uttered, and so the Christian population is kept in a state of suspense and fear. The most common threat, that which is uttered by officials as well as by civilians, is that in case Europe interferes, the Christian population will be wiped out altogether.

In the Weekly London Times of Nov. 29th, it is written that the Turkish Minister for Foreign Affairs has authorized a Constantinople correspondent to announce that "The Sultan, prompted by the noble sentiments with which he is universally known to be animated has issued an Iradé ordering all those who have suffered during the troubles in [illegible] Armenia to be clothed, fed, and housed at the expense of the State until the situation improves. The widows and orphans unable to maintain themselves will receive a State pension." This measure is manifest determination of even some high in authority to do, in the hope that they would be rid of us altogether. Since the riot, a petition has been circulated by Turks who constrained many Armenians to sign it through fear, asking for our expulsion as disturbers of the peace and as promoters of the revolutionary sentiment among the Armenians; but here we are, and God helping us, here we shall remain, to lay anew the foundations of this work, confident that it is divinely ordained, and that out of these ruins shall arise a temple to the Divine honor. We do not need to ask Christian people to pray for Turkey, and for the coming of Christ's kingdom here, a kingdom of joy & peace, for they do that already. All the indications are that the struggle against Christianity is not yet past, & that it is to be a severe one.

H. N. Barnum.

have passed, petitions have been given, and now the people are told that the grain in the government store-house is exhausted. In some other cases, the Commissioners have taken a few bushels of wheat from men who have plundered from their Christian neighbors hundreds of bushels, and this is doled out to those who have been plundered, and the government is credited with great ~~[illegible]~~ generosity. I have today questioned several men from a village on this plain who say that after waiting six weeks, the government has given fifty measures of wheat for the village, which numbers five hundred and eighty souls. This is an average of fifteen pounds to a person, and they understand that they can expect no more. This village was plundered of everything. Even many of the doors of their houses were carried away; of the hundred and ten houses, fifty were burned; fifty men were killed and five wounded.

I have today inquired of two intelligent men from Peri, the residence of a Kaimakam in a district north of us, and they say that the authorities there received an order from the government here to help the destitute, but that not a particle of aid has been ~~given~~ rendered, except to such as are willing to become Moslems; and others are given to understand that if they wish relief, that is the only way to secure it.

These are illustrations of the "boundless humani apply alike to Christians and to Mohammedans, to the innocent and to the guilty." His Excellency added, "all are in that country stand in another Sovereign whose humanity and goodness are equally boundless!"

We are in the midst of a population suffering as few people have ever suffered. Now what are the facts as to official relief? I cannot say what orders His Majesty may have given, but after daily and careful inquiry of people from many places in this region, I can affirm that the only aid which is given or has been given in any case, is a little bread or a very small quantity of grain, and that, in many cases, of the poorest quality. I have seen a sample of the bread given in Ushak, and it is almost black. In the centres and Palu the rations issued to a limited number of those actually needy is one half a small loaf of bread. The government ration to soldiers and police is three such loaves a day; that is to say, the rations issued to these sufferers is one-sixth of that given to those in public service.

Other large towns and villages have various experiences. A Relief Commission has been appointed, and its members have made tours among the villages, ~~made~~ prepared a record of the destitute, and promised aid. In some cases, a small quantity of grain, sufficient to last four or five days has been given, with the promise that after ten days, they would receive more. This makes [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] premises somewhat to my inconvenience. It would seem as though [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of [illegible] times.

[illegible] and delicate undertaking. We have asked [illegible] [illegible] to come [illegible] [illegible] from the Central Government to [illegible] the relief, [illegible] [illegible] the [illegible] [illegible] [illegible] to [illegible] [illegible] and [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doings of [illegible], [illegible] the ladies are employing women to [illegible] [illegible] [illegible] ing and bedding, and they are wanting to [illegible] [illegible] in the [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in all the places within reach, and are giving a little money here and there, so far as we can without attracting attention. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to nearly two hundred families. [illegible] [illegible] [illegible] to the [illegible]. It is [illegible] delicate matter to assist those who have [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] would and goodness"; as they are [illegible] here. I have no doubt that the Central Government appropriates [illegible] [illegible] [illegible] officials are [illegible] always the [illegible] there is a [illegible]

[illegible] of [illegible] nothing, [illegible] [illegible] of [illegible] danger of perishing from cold as many have already the government has done nothing in the way of supplying [illegible] [illegible] in the [illegible]

[illegible] or the giving of a yard of [illegible]. The Turks do not [illegible] of their [illegible] [illegible]. This is [illegible]

[illegible] to the [illegible] [illegible] protection and great courtesy [illegible] us. We have a new [illegible] General, [illegible] [illegible] Minister [illegible] [illegible] [illegible]

Statistics of the Recent Outrages in the Harpoot Vilayet.

	Killed.	Burned	Ecclesiastics and Teachers Killed.	Died from hunger and cold.	Died in fields and on the road.	Died from fear.	Total Deaths	Wounded.	Houses Burned	Forcible Conversion to Islam.	Rape.	Churches, Monistaries and Schools Destroyed.	Married by force to Turks	Number of Destitute and Needy
Harpoot and its 59 Villages	5523	340	14	990	450	106	7423	1987	9890	4643	973	108	345	29,804
Arabkir and its Villages	7550	440	6	590	960	130	9676	1390	5960	1540	913	19	216	17970
Egin Pinganotghun & Villages	2670	70	4	130	170	31	3075	1195	1860	2320	552	38	193	9511
Keban Maden Kaimakamlik	11			6		6	23	7		113		6		460
Malatia and Appertaining District.	6540	213	7	495	1960	203	9418	1721	5602	3450	1120	13	195	11650
Dersim Mutaserriflik	2450	75	9	260	320	72	3186	710	2350	1573	192	27	156	13850
Palu & its villages (Belongs to Diarbekir)	4800	245	11	795	470	112	6433	990	2900	1540	1780	16	427	11625
Totals.	29,544	1383	51	3266	4,330	760	39,234	8,000	28,562	15179	5,530	227	1532	94,870

Harpoot, Jan. 13. 1896.

expose them to more danger from their own co-religionists.

Another difficulty is to find means to reach distant places. Roads are so unsafe, so that money cannot be easily sent; there are no [illegible] in such places with money left from whom we can draw on funds; and if money is sent, it is not always easy to know through whom to dispense it. The Lord, however, in answer to our daily prayers, is opening channels through which relief can flow out to places remote from us. But when we consider the vast extent of this devastation, and the intensity of the suffering, and the fact ~~that~~ the most of the thousands who were killed were men, who have left widows and children who are dependent, and many of whom are in a miserable condition [illegible] in their despoiled state, the picture is overwhelmingly appalling. Add to all this the terror under which the whole Christian population lives, and we have a condition which, it seems to me, has rarely been equalled in history.

H. N. Barnum.

Harpoot, Turkey, January 1896.

An intelligent Turkish official, whose heart has been greatly moved by the recent outrages in this part of the country, has prepared ~~a~~ the accompanying table of statistics. He has devoted much time to it, although secretly, for obvious reasons; and as he has had unusual facilities for securing information, this table is the most complete that has been made. As it is impossible to secure exact information in such cases, and as there is always a tendency to exaggeration, many of the items in this table are probably an overstatement.

Along with this table, was a document of which the following is a translation. Coming as it does from a Mohammedan who has a title, and who is in the public service, it is a document of no small interest and importance, for it is a testimony independent of other testimony which has been given, but which in every essential confirms what has been previously reported. His statement is as follows: —

"A petition in behalf of the Armenians was given to the Powers in the hope of improving their condition. An Imperial Firman was issued for carrying out the Reforms suggested by the Powers. On this account the Turkish population was much excited by the thought that an Armenian Principality was to be established.

Statistics of the Recent Outrages in the Harpoot Vilayet.

	Killed.	Burned.	Ecclesiastics and Teachers Killed.	Died from hunger and cold.	Died in fields and on the road.	Died from fright.	Total Deaths.	Wounded.	Houses Burned.	Forcible Conversion to Islam.	Rape.	Churches, Monasteries and Schools Destroyed.	Married by force to Turks.	Number of Destitute and Needy
Harpoot and its 57 Villages.	5523	340	14	990	480	106	7423	1987	9890	4643	973	108	345	22804
Arabkir and its Villages.	7550	440	6	590	960	130	9675	1390	5960	1540	913	19	216	17970
Egin, Pinganadjur & Villages.	2670	70	4	130	170	31	3075	1196	1860	2320	562	38	193	9511
Kaban Maden, Keimadjaban.	11			6		6	23	7		113		6		460
Malatia and Appertaining District.	6540	213	7	495	1960	203	9418	1721	8602	3480	1120	13	195	11660
Dersim Hulaserijlik	2450	75	9	260	320	72	3186	710	2350	1573	192	27	156	13850
Palu and its Villages (Chabagchur District)	4800	245	11	795	470	112	6433	990	2900	1540	1780	16	427	11625
Totals.	29,544	1383	51	3266	4330	760	39,234	8,000	28,562	15,179	5,530	227	1,532	94870

Harpoot, Jan. 13, 1896.

Then, after plundering them, they burned many hou churches, monasteries, schools and markets, with th petroleum they had brought with them; and the la stone churches which they could not burn, they ruin in other ways. Some churches were converted into mosques and devoted to Moslem worship; other chur es suffered all sorts of defilement; and their sacre books were torn in pieces and cast upon the dung hills; and even the priestly garments used in the celebration of the Mass, were put upon harlots. Besides this, priests, laymen, women and even small children were made Moslems by force. They put white turban on the men, and circumcised them in a cruel man They cut the hair of the women in bangs - like that of Moslem women - and made them go through the Mosl prayers. Married women and girls were defiled, again the sacred law, and some were married by force and are still detained in Turkish houses. Espiciall in Palu, Severek, Malatia, Arabkir and Chimkorek many women and girls were taken to the soldiers barracks and dishonored. Many to escape such dis honor, threw themselves into the Euphrates, and som committed suicide in other ways.

It is very clear that the majority of those killed in Harpo Husenik, Keserik, Malatia and Arabkir, were killed by here, and they began to show great hostility to the poor Armenians who had been obedient to them, and with whom they had lived in peace for more than six hundred years. In addition to their anger, was added the permission and help of the government, by which before the reforms were undertaken, the whole Turkish population was aroused with the evil intent of obliterating the Armenian name; and behold the Turks of the district, joining with neighboring Koordish tribes by the thousand, armed with weapons which are allowed only to the army, and with the help and under the guidance of Turkish officials, in an open manner in the day time, attacked the Armenian houses, shops, stores, monasteries, churches and schools, and committed the fearful atrocities which are set forth in the accompanying table. They killed bishops, priests, teachers and common people with every kind of torture; and they showed special spite toward ecclesiastics by treating their bodies with extra indignity, and in many cases they did not allow their bodies to be buried. Some they burned, and some they gave as food to dogs and wild beasts. They plundered churches and monasteries, and they took all the property of the common people, their flocks and herds, their ornaments and their money, their house furnishings, their food, and even the clothing of the men and women in their flight.

The Outlook in Turkey.

If there has been a country during the nineteenth century which has had a darker outlook than Turkey has today, I do not know what one it is. From whatever point of view it is regarded, there is not a ray of light from any quarter, except as one looks up and remembers the divine promises and the divine love. What are some of the present conditions?

1. Material. The chief industry in this country is agricultural. Although the land is principally owned by wealthy Turks and farmers are never rich, this has been one of the most prosperous agricultural districts in Turkey. Now, many of the farmers have been killed. The houses of many have been burned. Not one in a hundred has escaped plunder, and the plunder has been of marvelous thoroughness. Generally not a rag, not a particle of food, nor even an earthen dish has been left. In many cases even the windows and doors have been carried off. Often what could not be taken away, was broken with fiendish malice. The survivors are largely dependent upon charity for means to live through the winter. With their cattle and utensils gone, how are they to renew their work in the spring?

Merchants and traders have also been impoverished. Houses and shops have been stripped and

he colonies; and also that the schools and churches of the
issionaries and Gregorians in the upper quarter of
rpoot city, together with the houses, were set on fire
y cannon balls. Merchants, bankers and others of
the principal Armenians, are obliged to beg their food.
f immediate aid is not sent, multitudes of the
ufferers will perish from hunger and cold during
he severe winter. The government makes little effort
provide for the comfort and security of the people
nd unless special protection is provided, the survivors
ill perish like the rest.

"It is impossible to state the amount of the pecuniary
oss. The single city of Egin has given twelve hundred liras
[$5280] as a ransom. [It is said by others to have been fif-
teen hundred liras.]

"These events have occurred from the reasons which
have mentioned. I ~~confirm~~ wish to show by this Report, which I have
ritten from love to humanity, that the Armenians
ave no occasion for these attacks."

Strong as these statements are, they are not over drawn.
here may be exaggerations in the figures by hundreds
thousands, but the *facts* it is impossible to exaggerate.
very place has its own tale of horror, and when individual cases
e examined, the extent is too vast for the human imagination. Only God and
he angels can take it in.

H.N. Barnum.

and its furnishings were, even though the plunderers found nothing but rags, they swept the house clean.

The impoverishment of the people impoverishes the government. This government has long been on the verge of bankruptcy. What is to save it from complete bankruptcy now? The Armenians have borne a large part of the taxes – much more in proportion than the Turks. As an illustration, I will cite the large village of Perchenje, which lies upon the plain in plain sight of our windows. The taxes of the village, aside from the tithes, are 39,000 piasters. Of this sum the 180 Christian houses pay 33,465 piasters, and the 300 Turkish houses pay 5,535 piasters. 3715 piasters income tax is collected from the village. This is supposed to be 5 per cent of the income of the people. The Christians pay 3282 ps. which is probably more than ten percent of their money income, while the Turks pay only 433 ps. which is scarcely a recognizable percent of their income. The Turks have at least ten times the amount of property of the Christians, and yet the Christians bear a large part of the public burden, except furnishing soldiers to the army. These taxes they can no longer pay. The tax gatherers, by beating and imprisonment, will collect something. But beating many cases burned. Business in this country is generally done upon credit, but the collection of debts is, of course, now out of the question.

Those who have been murdered have been largely the heads of families, so there are thousands of widows and orphans who are kept alive during the winter by funds from abroad. After the winter, what? In former years when there has been famine in one part of the country, the poorest people have tramped to some other part where there was plenty. Those who had little would help the more unfortunate who had nothing. That is impossible now. Every part of the country is alike desolate. There are no factories and there are no general enterprises through which such people can help themselves. For such families there seems to be no help till the boys grow up; but this condition of beggary is not a promising school for the coming generation.

The landlords suffer with their tenants, and, except in rare cases where they have ability, they give no help. Every village also has a class poorer than the farmers, and these constitute the majority, who work here and there, to lay up supplies for winter. Their condition is, of course, one of abject poverty; for however poor a house them to their ancient condition of serfdom, or to destroy them altogether.

2. Moral. This is the land of the Bible. The American churches have been engaged in an attempt to revive Christianity in its original home. The leaven of the gospel has been introduced and it has been permeating the whole Armenian community. Superstitions have given way to definite ideas of spiritual truth. Evangelical, self-supporting churches have been organized. A thirst for education has been developed, and schools have rapidly multiplied. Even female education has come to be considered essential. Christian homes, with genuine home life, have multiplied. Even above the desire for plunder, the present crusade has been ~~essentially~~ distinctively a Moslem crusade, and Moslem civilization is essentially that of Arabia of the seventh century. The cross, religious books, and every thing which Christians regard as sacred, have been treated with special contempt. Churches and schools have been destroyed, and teachers and ecclesiastics have been among the first victims of massacre. Those whose lives have been spared, in villages where there is a mixed population, are mostly fugitives from their homes, for their lives are still sought. Thousands, at the edge of the sword, to save their own lives or to save their families from a fate worse than death, have made an

and imprisonment will not put money into the hands of the destitute. Money for the relief of the poor has begun to come from Europe and America. The tax-gatherers are on the lookout for this, and in Perchenj and ~~some~~ other villages ~~cases~~ they have taken the money which we have given for relief from the hands of the poor, and have applied it to their taxes. I have sent a protest to the Governor-general against this proceeding. I use the case of Perchenj simply as an illustration, and because while writing this letter I have had the opportunity to learn the facts. This all helps to show the desperate straits into which the government is drifting. The complaints of civil and military officers are already loud that they cannot receive their salaries.

Every enterprise is at a stand-still; and every class of the community, except those who have enriched themselves for a brief space with spoil, has become impoverished along with the government. Has the world seen a more suicidal crusade than this since the persecution and expulsion of the Huguenots from France in the seventeenth century? It has been, and still is, the undoubted intention of the Turks, from the highest to the lowest, to crush out the Armenian spirit of independence, and led been confined ever since the massacre, between two lines of soldiers, and made to sign a confession that they had instigated rebellion, and that they had dynamite bombs in their houses, the statement giving a definite number which each man had in his own house. Probably no man in the company had ever seen a dynamite bomb or knew what it was. In the fearful massacre that raged in that city for four days, and when three fourths of the Christian houses were burned, not a bomb exploded anywhere and not an Armenian shot was fired. Since the massacre two or three hundred Armenians have been in prison and ninety have been bound over for trial in the criminal court for pretended offences. Besides the three thousand houses, five hundred and thirty shops were burned, and between three thousand and four thousand helpless people were killed, and the majority of the Christians who were ~~those~~ not killed were stripped of every thing except their underclothes, and yet I doubt if a single Turk or Koord is under arrest in that city for these crimes.

The truth is, the Armenians will not receive just treatment from the Turks or from the government itself, so long as this prejudice and hostility remain. The long talked of "Reform" is a complete farce or rather on an profession of Mohammedanism. Few places of worship, Protestant or Gregorian, are open. In many places Christians are so closely watched by their Moslem neighbors, that they are afraid to meet in private houses. Christ has a church here, but it has crossed the Red Sea, and is now in the wilderness. When will it reach the Promised Land? Moslem fanaticism is now in the ascendant. The cross for the time has yielded to the crescent.

9. Political. A prominent local official, who sees the orders which come from Constantinople, remarked the other day, that notwithstanding all the promises of reform, and the scheme of the Powers which was adopted some months ago, the spirit and methods of the central government have not changed by a hair breadth. So far as I have been able to learn, not a single person has been punished, and no investigation has been ~~were~~ made, with a view to tracing out and punishing the authors of the awful atrocities that have been perpetrated during the last three months, except that under threats and intimidation, leading Armenians in many places, have been compelled to sign statements that the Armenians themselves were the provoking cause of all these devastations. In Arabkir, for example, a dozen Armenians were brought to a prison, where they had

I am not a pessimist. I do not think that anybody can draw a bright one from the human standpoint. God is good, I have a firm faith that in some way, how, I do not know, good is to come out of all this evil, order out of chaos.

H. N. Barnum.

Harpoot, Turkey.
January 29. 1896.

It became a most solemn tragedy. The official proclamation of reform was the signal of massacre, and set the Turks upon the Armenians. Confidence is not yet restored. The Turks still utter many threats, and there are many predictions of a still worse massacre – "the blotting out of the Armenian name." The future is uncertain. The administration was never as bad as now. There is no energetic and decided action on the part of the government, but whether from fear of exciting the Turks, or because it has not yet decided to protect the Christians or not, is not evident. So also ~~there~~ whether we are to have a settled government, or whether anarchy is to prevail is also uncertain.

Meanwhile the European Powers look coldly on – at least that is the appearance. A letter received by the last post from an unusually well informed authority in Constantinople, says, "Europe will not intervene in the affairs of Turkey. The Armenians should know that such a hope is foolish." ~~Intervention~~ There is also ~~the~~ serious danger in intervention, for the most common threat uttered by Turks, Officials and others, is that if force is used the Armenians will be wiped out altogether.

I have drawn a dark picture, although to

Harpoot, February 1. 1896.

To the Members of the Armenian
Relief Commission, Constantinople, —
Gentlemen, —

We are spending a good deal of money here for relief work, as you already know. Mr Gates the Treasurer sends an occasional financial statement, but you have a right to demand from us something more general which shall set forth the the needs of this district in justification of these large expenditures. I intended to send such a statement last week, but the work so crowds us and overwhelms us that it is difficult to find time for any adequate presentation.

To say nothing of Diarbekir and its villages, a part of which constitutes a portion of our mission field, there are in the other districts about two hundred villages inhabited by Christians, some of them large, which have been ravaged, and which look to us for relief. We roughly estimate that there are a hundred thousand persons in the towns and villages for which we have special care, and which are cared for from no other source, who are actually needy and suffering. Official relief is without system & a farce, as is also the restoration of stolen property. Nobody who is not actually in the midst of it, can have any comprehension of the extent of the desolation about us, and of the degree of suffering around. Even we ourselves are bewildered by it. We cannot

It became
a most [illegible] [illegible]. The official proclamation [illegible] [illegible] of [illegible], and at the [illegible] [illegible] [illegible] [illegible] [illegible], and there are many [illegible] [illegible] the [illegible] out of [illegible] [illegible] is uncertain. The [illegible] [illegible] was never as bad as now. There is no energetic and decided action on the part of the government, but whether from fear of offending the Turks or because it has not yet decided to protect the Christians or not is not evident. So also the whether we are to have a settled government, or whether anarchy is to prevail is also uncertain.

Meanwhile the cry from [illegible] [illegible] [illegible] on— at least that is the appearance. A letter received by the last post from an unusually well informed authority in Constantinople, says: "Europe will not intervene in the affairs of Turkey. The Armenians should know that such a hope is foolish." ~~Intervention~~ There is also the serious danger in intervention, for the most common threat uttered by Turks, officials and others, is that if force is used the Armenians will be wiped out altogether.

I have drawn a dark picture, although

I am not a pessimist. I do not think that any body can draw a bright one from the [illegible] [illegible] point. There is good, there are few faults that in some way, how I do not know, good is to come out of all this evil, when none of these.

H.N. Barnum.

Harpoot, Turkey,
January 29, 1896.

of them newly made and some bought second hand, have been given out. The need for bedding is very great but cannot be met. Many would be glad of a piece of matting or carpet to lie upon, or a piece of bagging to put over them.

In the villages the cotton industry has been a very important one in the winter. The massacre took place just at the time of the cotton harvest. Where it had been gathered, it was carried away with the rest of the plunder. In many cases it was taken from the fields even. Spinning wheels and looms were carried off or broken up. Still there are some of these domestic utensils, and our ladies have sent out about 2,000 pounds of cotton to be worked up into thread and cloth, for which the women are paid. Wool is also sent out and made into stockings, for which they receive pay, and the stockings are given to the needy poor. The whole expense of this industrial branch is $1.030. It could be greatly enlarged if there were more money.

It will be seen from what has already been said, that as compared with the demand, the supply is very meagre, and yet there has been great difficulty in securing the amount of money which we have already distributed, and it comes mostly by Post; and we also encounter great difficulty in distributing in some of the most needy districts, those most remote from us. We have had no assistance from the government, and fortunately no active opposition. The government has urged that the work should be done through a mixed commission - two Moslems and two Christians -

take it in. We, however, do not attempt to care for this great multitude. Every place is required to prepare a careful list of the most needy, giving the number of adults and of children under ten years of age in each family. This list is submitted to a central committee of nine or ten

Protestants + Gregorians, and the presidency of the Armenian bishop

of our most reliable and sharpest business men, for their careful scrutiny. Any persons whom they find upon the list, who is able to squeeze through the winter without starving is stricken from the list. To the remainder we give on the average at present now ten piastres to adults and five to children. To as many of the needy as possible, work is furnished to many both to men and women in the City, in order that they may provide themselves with bread. Daily rations of bread, amounting to twenty paras for adults and ten paras for children are given to more than eighteen hundred in the city, mostly refugees.

Misses Seymour and Bush give their whole time to a labor department for women. Some 130 in the City are sewing, and ten more are knitting. Other hundreds would be glad to secure work for the two piastres a day which is what is paid, but here as in every other department, only those who are in absolute need are employed. Over 4000 suits, containing shirt and drawers, and 165 pairs of stockings have been made and distributed, as much as while there are other thousands who have not had a change of underclothing since the time of the massacre. 251 mattresses and 995 yorghans, among an oppressed region, under the dominion of several feudal chiefs, and surrounded by wild Kurds. We have sent to Peri, nearly 150 liras, for the town itself and its neighboring villages, but we have scarcely touched the fringe of their necessities, while there are many villages which it is impossible to reach from Peri, and where on account of strictness at the Euphrates ferry – for the district lies just north of the Euphrates – it has been impossible to send relief from here, so the people come here in person for the little which we can give them.

A strong appeal comes to us from Egin, for four villages which had been badly sacked and plundered in its vicinity – villages which have relations with Constantinople and which had the finest village houses to be found in this part of the country. A letter from the village of [illegible] received this week, says that forty of their ninety houses have been burned, & the rest sacked, and ~~but~~ the population, five hundred in number, were living in the remaining houses, that until the snow came, they were able to procure a part of their subsistence from the green herbage of the fields, but now that is cut off, so they appeal pitiously to us for help. The large, fine village of Pingan, has suffered, I believe, even worse. So this week we have sent a hundred liras to a good committee in Egin, under the presidency of the Armenian Bishop, to distribute to these four villages but this, besides being very unsafe and wasteful, would tie our hands and delay the work in every direction. We have appointed good committees in every place — Protestants and Gregorians — but in some places, like Palu, Choonkoosh and Malatia, they have been afraid to touch the money. The Committee in Malatia are beginning to work in a quiet way, for we sent them money despite their protest. Nearly a hundred liras have been distributed in the city of Malatia, but nothing has gone to its villages, twenty-[illegible] in number. Chemishgezek was not plundered, but the most of its seventeen villages have suffered badly. The Gregorian Council reported the other day that there are 2500 refugees and destitute in that district. We have sent recently to our committee there fifty liras, and have asked them for more definite particulars. More money is imperatively demanded there.

Choonkoosh is a town of a thousand houses of which more than a hundred were burned, and the neighboring villages of Aghin with 310 houses, have scarcely anything left. These are just beyond the Taurus. Their needs are desperate and for nearly two months we have been trying to get money into the place. A couple of weeks ago we sent fifty liras, but whether it reached the place and has been distributed, we have not yet learned.

The Charsanjak region, north of us, with sixty-three plundered villages and Peri as its centre, has always been coming here with their families; and every day a large number of villagers appear here with their village lists of the needy, after a two days' walk; and after these lists are verified, and the money is paid them, they go back to their homes with a sum of money scarcely larger than in prosperous times they could have earned in the same number of days. As Palu belongs to the Diarbekir Vilayet, though much nearer to Harpoot than to Diarbekir, I have written a letter to Mr. Hallward, the British consul, to await his arrival in Diarbekir, begging him to give early attention to securing an order for Palu and Chermook to facilitate distribution. This has been an unusually mild and open winter, otherwise many of these people who have come to us from Palu and other distant places would have perished in their homes or on the way. It is a great grief to us to send these home with such small sums of money, after a weary journey which including their stay here takes nearly a week.

This work which has been providentially thrown upon us, is very taxing, and very exhausting. The money which is sent to us, we regard as a sacred trust, and we use great care in its administration. I can say that our Treasurer is more careful, I think, in its use, than he is of his own money. What wears upon us most, and is the greatest tax upon our strength, is the and send us a report. Egin, itself, although not plundered, paid a heavy ransom as a [illegible].

Arabkir, like Malatia, suffered much worse than Harpoot. We could not send any thing there by post or otherwise for several weeks, and no committee was willing to handle the money through fear. We have however, succeeded in getting about 120 liras distributed in the city and have sent them word to draw on us for a hundred more. But not a piastre of this has gone to the fifty or sixty stricken villages in that district, many of which were plundered three or four times, and some as many as six times.

One of the most difficult problems which we have had to consider has been Palu, with its forty-three villages, many of them large. They have had the most awful treatment from Turks and Koords, and our committee, even now, are not willing to receive and distribute funds, because they felt that it would imperil their lives. As in many other places, to save their lives, and to save their families from a fate worse than death, the most of the surviving Christians have made a formal profession of Mohammedanism, so they are closely watched by the Turks; and the Turks, learning that money was to come for relief, said "So it seems that the Armenians still have political relations with England". All who can, are leaving the place and

Harpoot, Turkey. February 4. 1896.

To the Members of the Committee of the American Branch of the Evangelical Alliance.

Dear Brethren,

The civilized world has been shocked by the awful calamities which have come upon the Armenians in Turkey. The plundering and burning of houses and shops, the massacre of thousands of inoffensive, helpless, unresisting victims, and the terrible suffering which has come in the wake of this desolating flood, is beyond the power of the imagination to conceive. Even we who are in the midst of it cannot take it in. It is too vast, too awful for the human mind to comprehend.

Another phase in this calamity, which, so far as we know has not had prominence abroad, is the religious. We see few newspapers, and everything relating to Turkey is torn out of those which are admitted into the country, so we know little of what is being done in the world outside for the rectification of these wrongs which have been inflicted upon the Armenians, except that large contributions are made for the relief of the destitute, who are numbered by the hundreds of thousands. Does the Christian world know that this has been, and is, a clearly defined religious crusade? It is a part of the Moslem creed, that men of all other creeds are inferior; and the sight of the appalling wretchedness and misery which we can do so little to alleviate. The majority of ~~those who~~ the perhaps fifteen thousand who were killed, were men, with women and children dependent upon them. Here are penniless, half naked women and children, many of them from homes that have been burned, many of whom have been in comfortable circumstances, and some of the better class, now wandering about in search of food. With them as with many others, it is not simply a question of surviving the winter, but there is a dark and hopeless future before them.

This report is already too long, although it does not express one thousandth part of the dreadful reality. There is, however, another point which I must mention in closing. The knowledge that we are distributing money, has evidently stimulated the government in the gathering of taxes. In some cases the collectors are on the watch for the villagers when they return with their money. In the village of Shekaji, for example, every piaster taken by fourteen houses, amounting to 420 piasters, was taken by the tax collector. I had already written to the Vali upon this matter and he promised to prevent it; so at my suggestion, they gave a petition which was referred to the chiefs of this department, but they were called "Pis Giaours" and driven away, as had been done in other cases; so you must know that some of the money which you send goes into the government treasury. Is that one of the peoples whose distress you wish to relieve? This district is doubtless by far the most needy of all. Give us all the money you can, and with the money send your prayers.

Respectfully yours, H. N. Barnum

We shall, of course, make second & third distributions of money, in larger sums, & also give bedding & clothing if we can get the money. We have already spent considerably more than we have received, & we are borrowing all we can get, so we are ... money.

the cross and other things held in particular veneration by the Christians.

In this part of the country there has been another element in this crusade, and that is to compel men to accept the Mohammedan faith. In the early Mohammedan conquests, those who did not wish to accept the religion of Mohammed had their lives spared upon the giving of tribute. The sword was the last alternative. In this crusade, Christians, even before they were plundered, often voluntarily offered all their property on condition that their lives might be spared, but after being despoiled of their goods, they were told that the only condition upon which they would be spared was to accept the Moslem faith. A Turkish official, one of the few Turks who has seemed to appreciate the disgrace to his own people, estimates that there have been more than fifteen thousand forced conversions to Islam in this district. Many of those who were killed, were shot down without any question while many others had the alternative presented to them of life if they would renounce their faith for that of Islam. Five Protestant pastors and four preachers were murdered and a few others who were formerly in the service, besides several other faithful laborers in the neighboring Mardin field. A former colporteur of the Bible Society, when ordered to pronounce the Mohammedan formula or be killed, asked for a moment for prayer, and while he was praying with

Christian races in this country have always been treated as such; and now that the Armenians have sought for some equality of rights, for greater freedom from oppression and injustice, and for the protection of person and property, the Turks have sought to crush them. Christians have been plundered, and their females outraged, because Mohammedans have a right to every thing which belongs to them; and they have been killed, because it is a work of merit to remove unbelievers from the face of the earth. This doctrine has been taught in private, and it has even been preached in some of the mosques. The aim throughout the country, has been to humble the Armenians, and reduce them to a condition of absolute dependence.

It is estimated that within the limits of the Harpoot mission field, more than fifty thousand persons — perhaps twenty thousand — were killed during the recent massacres, and many of the bodies of these victims were horribly mutilated, and we have even heard of Turks catching the blood of Christians in their hands, and drinking it as a refreshing draught. Among the first victims, in many places, were the ecclesiastics and teachers, Protestant and Gregorian, and their bodies seem to have been treated with special indignity. It is estimated that more than two hundred churches, monasteries and schools were destroyed in this district, and special pains was taken to defile sacred book retain their own opinions. After the crisis was over, they were summoned by these same Turks and told that having made the profession of Mohammedanism, they must submit to the rite of circumcision. No subterfuges were allowed. With swords drawn over them, they were told it was submission or death. Multitudes of those who yielded, did so, not so much to save their own lives, as to save their families from a fate worse than death. An old Armenian priest, more than seventy years of age, in the Chimishgazek region, was tied to a post and circumcised. The Protestant preacher of the village of Shukhaji, fled to the mountain with his family, and staid as long as possible, when they returned to the village and secreted themselves in the house of a member of his congregation where he became ill. He was sought for and found, and dragged from his bed and circumcised while two men held him. These are single illustrations of the violence which was shown throughout this region.

On November 16, five days after the massacre in this city, in replying to a telegram from the American Minister in regard to our personal affairs, we added to the telegram "Great religious pressure and terror. Multitudes killed in the Vilayet." Again on November 25, we telegraphed "Great religious pressure. Many martyrs in towns and villages. Speedy remedy necessary." We thought outstretched arms, his hands were stricken off and he was again exhorted to accept the Moslem faith, and upon his declining, he was cut in pieces. The preacher in Keserik had a somewhat similar experience. Rev. Krikor Tamzasian who was the first pastor of the Church at Ichme, and had continued in this office for thirty years, a man of lovely character, was summoned to the church with thirty two others. He was called to the door and ordered to renounce his faith. This he declined to do, so he was severely wounded and sent back into the church to reconsider the question. He exhorted his companions to stand fast in the faith. One by one they and he were called out, and refusing to deny their Master, they were killed, and some of the men who had renounced their Christianity were obliged to tie ropes around the ankles of the dead, and drag them into a valley below the village. There were many other cases of heroic martyrdom.

There are probably from fifty to seventy-five villages in this district where the majority of the surviving Christian population, at least the men, pronounced the formula "There is no God but God, and Mohammed is the prophet of God," which is regarded as a distinct profession of Mohammedanism. They were told by the leading Turks in their villages, in most cases, that if they would do this, they would protect them from the Koords but they might population is wholly Christian, public worship was resumed very timidly, and is maintained to the present time; but in the villages where the populations are mixed, Christians do not dare to come together for public worship, and in many places two or three families even are afraid to assemble for private worship. These people have been required to attend the mosques and to learn and practice the Moslem forms of worship. In some places they have been obliged to destroy or bury their Bibles, and they are forbidden to use the Armenian language.

The physical suffering about us, the hunger, the suffering from cold through insufficient clothing and from lack of bedding and fuel, touch our hearts most deeply, and is a great draught upon our sympathy and our strength; but multitudes of these poor people say ~~that~~ this suffering is nothing in comparison with the agony of spirit which they experience in living such a life of hypocrisy, and in apparent denial of the Savior who bought them. Many of them declare that they would welcome death joyfully, even if accompanied with torture, if their families could first die, or if they could be sure that they would be saved from the clutches of the Turks and Koords. Some had determined beforehand to kill their wives and children and then submit to martyrdom, and in some cases this was done.

that if Minister Terrell did not feel justified in appealing to the Porte or to the Sultan himself, he would perhaps communicate this information to some of the Ambassadors who have more direct relations with the Turkish government. At the same time letters were sent to Mr. Terrell explaining the telegrams, and letters were also written to the English Consul at Erzroom. The matter has been presented to the consul nearly every week, if not every week, since that time, and the confident expectation has been cherished that the representatives of the Christian Powers in Constantinople would take early notice of this matter and would interfere to put an end to this violent proselytism. There is, however, little or no change, although the pressure is not so severe as it was. When the attention of officials has been called to it, they have replied "Neither our sacred law, nor our government acknowledges forcible conversion. There is complete religious liberty in this country. Christians are free to worship as they please, and nobody has a right to interfere with them," but at the same time the government takes no steps to relieve the Christians from this pressure and to secure their freedom of worship. For several weeks after the massacre, outside of this city it is doubtful if a single place of worship, Protestant or Gregorian, was open throughout this wide field. After a time, in the larger towns, and in the villages where the population is wholly Christian, public worship was resumed very timidly, and is maintained to the present time; but in the villages where the populations are mixed, Christians do not dare to come together for public worship, and in many places two or three families even are afraid to assemble for private worship. These people have been required to attend the mosques and to learn and practice the Moslem forms of worship. In some places they have been obliged to destroy or bury their Bibles, and they are forbidden to use the Armenian language.

The physical suffering about me, the hunger, the suffering from cold through insufficient clothing and from lack of bedding and fuel, touch our hearts most deeply, and is a great draught upon our sympathy and our strength; but multitudes of these poor people say that this suffering is nothing in comparison with the agony of spirit which they experience in living such a life of hypocrisy, and in apparent denial of the Savior who bought them. Many of them declare that they would welcome death joyfully, even if accompanied with torture, if their families could first die, or if they could be sure that they would be saved from the clutches of the Turks and Koords. Some had determined beforehand to kill their wives and children and then submit to martyrdom, and in some cases this was done.

that if Minister Terrell did not feel justified in appealing to the Porte or to the Sultan himself, he would perhaps communicate this information to some of the Ambassadors who have more direct relations with the Turkish government. At the same time letters were sent to Mr. Terrell explaining the telegrams, and letters were also written to the English Consul at Erzroom. The matter has been presented to the consul nearly every week, if not every week, since that time, and the confident expectation has been cherished that the representatives of the Christian Powers in Constantinople would take early notice of this matter and would interpose to put an end to this violent proselytism. There is, however, little or no change, although the pressure is not so severe as it was. When the attention of officials has been called to it, they have replied "Neither our sacred law, nor our government acknowledges forcible conversion. There is complete religious liberty in this country. Christians are free to worship as they please, and nobody has a right to interfere with them," but at the same time the government takes no steps to relieve the Christians from this pressure and to secure their freedom of worship. For several weeks after the massacre, outside of this city it is doubtful if a single place of worship, Protestant or Gregorian, was open throughout this wide field. After a time, in the larger towns, and in the villages where the glad that she is careful to protect her citizens wherever they may be found; but the interests of Christ's Kingdom, and the honor of his name, are infinitely more important. It is not as Americans that we have suffered, but because we are Christians. It is not the stars and stripes that have been insulted, but the banner of the Cross is trailed in the dust. Our personal experiences and the indignities which we have suffered, are of no account whatever. We are glad to have had a share with the people in trial. What causes us greatest pain, is to see the wreck and ruin of these Churches and schools, the result of many years of labor, and the trampling in the dust of Christianity which has fallen prostrate in the presence of Islam.

We do not ask for armed intervention, but for the exercise of such a moral power by the Nation, as shall free the poor Christians from this intolerable yoke. By this same mail we make an appeal to the British Board of the Alliance. We are confident that if the representatives of the Christian Governments in Constantinople, were to unite in a firm and solemn protest in the name of humanity, against any further attempt to compel the Christians of this country to renounce the faith which their fathers have held, in the midst of persecution and

These examples might be indefinitely multiplied, for this is a condition in every part of this mission field, but we have not time in the pressure of relief work in which we are engaged, for more extended notice; and this is perhaps sufficient.

The Evangelical Alliance has rendered important service ever since its organization, in promoting religious liberty — in preventing Christians from persecuting one another. There never, however, was such a call for its intervention as now. Since the Inquisition the world has seen no such persecutions as the present. Christianity is threatened with extinction in the land of its birth, and in the very presence of the Christian world. It is not yet certain that there will not be another series of massacres. This is freely threatened by the Turks. Even if there shall be no more massacres, the present repression is beyond the power of endurance. Many of these Christians who have outwardly accepted Islamism say "We die daily and hourly": "Hell has already begun with us," etc.

We hear that the American public has been deeply stirred, because some of their citizens have been maltreated, and American property has been destroyed, and so the honor of the nation has been involved. We are proud of our nationality, proud of our countries honor, and

The Red Cross in Turkey.

The region of which Harpoot is the centre, contains a large Armenian population, and it probably numbers more persons who suffered from the devastations of last November, than any other part of the Turkish Empire. A moderate estimate of those who are in need is 100.000. The funds placed at our disposal have given a little relief to 70.160 of the most needy, to keep them from starving, and to furnish a limited supply of bedding and clothing. Thus far the people have barely been kept alive, and while we are thankful that there has been little actual starvation, we have been able to do almost nothing towards fitting them in a way to support themselves again.

The agents of the Red Cross arrived here the last of April, and they have just left us after two months of wise and laborious service. At the outset they cast about to see in what way their funds could be used to the best advantage, and they wisely decided that the greatest need was to encourage the people to take up their life work again and help themselves. The calamity has been so overwhelming and the desolation so awful, that the danger has been that large numbers of the people would despair of ever being able to earn their own living again, and so become pauperized. The principle which these friends adopted, was to give little or nothing to relieve the distress of the moment, but to give tools to artisans, and cattle, seed and farming oppression from the days of the apostles to the present time, with a persistance almost as marvelous as that of the Jews, such a protest would be effectual.

We remain, dear Brethren, very sincerely,
your co-laborers in the Gospel of Christ,

H. N. Barnum.

C. [illegible] Wheeler.

O. P. Allen

C. F. Gates

[illegible] Ellis.

P.S. Of course the Ambassadors will understand that a simple promise on the part of the Turkish government is not sufficient, but they will need to see that the government takes efficient action.

B.

In some respects Arabkir was in greater need than any other place. In addition to the fact that nearly the whole market and a large proportion of the houses were burned, and that hundreds of women and children were desolate through the murder of their natural protectors, the city was visited by an epidemic of typhus fever, so Dr. Hubbell "the beloved physician" chose that as his field of operations, taking with him Mr. Mason, our own Miss Bush and a native physician. The mortality had been great, but inspite of the strong opposition of the local government, the disease was soon under control, and of the thousand typhus patients visited, all but six or seven recovered. This is a remarkable record considering the crowded condition of the few houses left, the insufficient food and the lack of bedding. These friends were not allowed by the government to visit the villages, but in one way and another they succeeded in giving considerable help and encouragement.

The relief which has been rendered is but a trifle in comparison with the vast need. Very few Americans escaped plunder, and the plunder in most cases was complete. Many thousands of houses were burned, and very few of them can be rebuilt without considerable aid. In most cases not even a room has been erected. Our Red Cross friends realized that this was a most pressing need, but if they had undertaken this work, their funds would have been utensils to farmers. Many widows have had spinning wheels and looms, and a little cotton or wool given them as a stock in hand, and so have been taken from the charity lists and put in a way to earn a scanty living. Blacksmiths along with a few tools have received a few pounds of iron, and other trades in like manner have had a little help. As compared with the vast need, the funds have been very meager, something like $35,000 I believe, but they have given a stimulus to self help which would be much greater were there an assurance of security for the future.

This field is made up of several separate districts. Mr. Walter went to Peri, about forty five miles from here, to the north of the Euphrates, which is the center of seventy villages greatly oppressed by feudal chiefs and Koords. He was unable to finish the work there on account of official and other opposition, so hundreds of people followed him here to receive their tools, and money for their use. After supplying them, he gave aid to the Harpoot villages.

Mr. Wood, with a competent assistant, went to Palu another badly oppressed and desolated region with its fifty-five villages. After an admirable work which gave an impulse to the whole district, he made a brief visit to Koordistan. He was not able to superintend the distribution of relief, as he had done in Palu, but chose a committee to make the distribution.

Harpoot, October 14, 1896

Hon. A. W. Terrell,

Dear Sir,

I take the liberty of enclosing to you another statement in regard to Egin. The fuller the details from there, the more inhuman and fiendish the affair seems.

We are likely to have trouble with the government in regard to Euphrates College. You may remember that in November last, the Girls' Department was wholly burned, and the Boys' Boarding Department. All these Departments have about seven hundred pupils. Dr. Gates took the girls of the Boarding Department into his house for the winter, much to his and their inconvenience. The Gregorians gave their Girls' School building for one Department, and we rented two dwelling houses. So after a short intermission, all the Departments were in running order again. At the beginning of the new year, in September, another building was rented, and the girls in Dr. Gates' house were transferred to that. So now we are occupying three rented houses for the boys and girls.

wholly inadequate, and the people would have been left without any thing with which to take up their ordinary work.

Incomplete as this Red Cross work has been, it has been of inestimable value in giving heart and hope to multitudes of despairing people. This visit has been a great blessing to our little circle, also not only in the social pleasure which it has brought, but in the wealth of sympathy which it has given to the people, thus helping us to bear a burden which we cannot lay aside. May we not hope that the friends of humanity will continue to send aid to help a deserving people recover from a calamity such as has not been witnessed for ages!

H. N. Barnum.

Harpoot. Turkey.

July 2. 1896

the occasion of which I could not understand except that with considerable trouble to my friends, at his persistent request, I had ordered for him an extra nice saddle, made to order, and had asked him to pay for it; and that I thought that he was taking this opportunity to make us trouble. The Vali said that it was better to give a statement in writing, and this Dr. Gates, the President of the College, did. At Mr. Lontana's suggestion, it was presented through himself to the Vali. We purposely did not ask permission, lest it might be withheld but Dr. Gates gave the facts, stating the houses that had been rented.

Yesterday the Maarif Mudir summoned one of our Professors with whom he had always been very friendly, and talked to him very roughly. He claimed that we had been opening new schools without permission, and he said that the paper which Dr. Gates had given was not sufficient, that we must ask for permission, otherwise he said it would be his duty to close these schools. He also complained that we do not call upon him. It is true that for some months we have not called

Three or four weeks ago, the Vali sent me a verbal message to the effect that the Maarif Mudir – Superintendent of Schools – had entered complaint that we had opened schools without authorization. I called on him, and explained the case, and said that our College with all its Departments had been recognized by the Department of Public Instruction; that we had opened no new schools, and that when our buildings were burned, we did not consider that we were violating any law, by taking the children out of the streets into hired apartments. The Archives of the Legation will show what an amount of trouble was given to secure recognition. The text-books were examined one by one, and sealed and papers were given to us for each Department separately by orders from Constantinople. We were told at the same time that the schools were the main thing, and the buildings where they were held were of no account, providing that the health of the pupils was not affected. I told the Vali that the Maarif Mudir must have known in the winter of these arrangements, and I had heard that he was using very bitter language against us

Harpout, Turkey, March 16,1897.

To the Members of the Swiss-Committee,

Geneva.

Dear Friends:-

A short time ago I received a letter from [illegible] Constantinople, Treasurer, Professor [illegible], saying that he received 15,000 francs from you for orphans in this district, but that [illegible] He has now placed it to [illegible] of children. This will explain why we have not sent an early [illegible] The delay in [illegible] in prosecuting the work [illegible] orphans, for [illegible] slowly. I presume that Mr. [illegible] has already sent you [illegible] this [illegible] all [illegible]

[illegible] school. From three to six francs are paid [illegible] of those who are in [illegible] Christian. The finding of suitable places for the children is one of the most difficult parts of this [illegible] permanent homes [illegible] in the large centers, such as [illegible] that this is the [illegible] work, and that He will [illegible] It is a very heavy burden which He has laid upon us, [illegible] to know that Christian friends in so many lands are sharing the burden with us.

Sincerely yours,

because he never returns our calls, and we could not very well call when he was talking so violently against us. Besides this, I have probably called at his office half a dozen times since he has been to see me.

The Professor was informed, after this interview, that an order had come from Constantinople some six weeks ago, that the local government were to show us no favors, and that the Vali had told the Maarif Mudir not to give us official recognition by writing to us, but if he had any communication, to call us and make it orally. He was also told that it was the intention of the government to close our schools if possible. This information was given privately by a member of the Board of Education.

As President Wheeler is absent, I shall do nothing except to acquaint Mr. Fontana with the case, and if we are seriously troubled, I will ask him to inform you by telegraph.

Sincerely yours.

H. N. Barnum.

Harpoot, Turkey,
April 28, 1897.

Dear Bro. Greene -

I have received a letter, dated March 17th, written in your name, which gives the pleasing intelligence that your Com is making an effort to establish a permanent Orphanage here.

You already know of the great need here. As far as we can estimate, including the children of poor, dependent widows there must be about 15,000 orphans in the missionary district of which Harpoot is the center, who are proper objects of charity. There may be even more. Aside from the doubt we have had as to the funds that we could rely upon, has been the limitation of our facilities for caring for this unfortunate class. The larger part of our buildings were burned, and as we have received no indemnity, we have been able to do nothing in the way of rebuilding. We have four houses rented in this city. The lower story of a house which is now occupied by boys has just come into our possession, and will be ready next week for twenty five new boys. We have the offer of one of the best houses in this quarter of the city for girls, but we are waiting till the part now occupied by soldiers shall become vacant. Children have been placed in private families as far as suitable places could be found, and we are not satisfied with some of these places. And yet, every day poor children are turned away because we cannot provide for them.

Mezere, the seat of government for this Province, is one of the best centers for this work. It is on the plain, three hours from the city. It has more room. It is not crowded, like the city, and there is a chance for development. There are more than one hundred orphans already gathered there, but the accommodations are not suitable. We have been hoping for some weeks to secure good quarters, but everything moves slowly. I hope that after a few days we shall be in a condition to raise the number to nearly two hundred.

Excellent arrangements have just been made in Arabkir and Egin, by which, in each city, Homes have been opened for boys and girls. The children have been cared for in private families, but the present arrangement is far better, besides providing for a larger number of children. I think that we shall make the same arrangement for Malatia.

We are now caring for some 700 orphans throughout the field. We shall increase the number as fast as we can safely and profitably. I shall try to give you information from time to time. It is a laborious undertaking, but it is full of hope.

Sincerely yours H. N. Barnum

Harpoot,Turkey,March 16,1897.

To the Members of the Swiss Committee,

Geneva.

Dear friends:-

A short time ago I received a letter from our Constantinople Treasurer,Mr.Peet,saying that he received 15,000 francs from you for orphans in this district,but that through some mistake it was not sent here. He has now placed it to our credit,and it will be used for this unfortunate class of children.This will explain why we have not sent an early acknowledgement,with our thanks.The delay in receiving the money has not caused us any inconvenience in prosecuting the work of caring for orphans,for we are obliged to proceed very slowly.I presume that Mr.Peet has already sent you some of our reports of what we are trying to do.If so,you have learned something of the difficulties which attend this service.The children are scattered over a wide extent of country.They are in all degrees of destitution.Many of them are mere waifs,begging from door to door.

The object,of course,is not merely to keep the children alive,but to put them in the way to become true men and women who shall bless the world,and who shall be fitted for happiness here and hereafter.At present we take only the most needy of those who have neither father nor mother,although there are hundreds who have mothers who are utterly destitute,and who need care as much as the other class.Taken together,they are too many for us to manage at once,and it is not prudent ~~to go beyond the resources that~~ are likely to be available.

In this city we have about 250 children under our care,almost all of them from without.I have not the time now to stop and reckon them up,but there must be more than 800 upon our lists in thirty other places.Four houses have been rented in this city and two in Mezere,the seat of government for this Province,only three miles,or one hour,from this city.These houses are all full to overflowing.The majority of the children are scattered in private Christian families. Each child is furnished with clothing and bedding,and all are required to go to school.From three to six francs are paid monthly for the board of those who are in families.The first consideration is that the influences of these homes shall be decidedly Christian.The finding of suitable places for the children is one of the most difficult parts of this work.If this enterprise shall continue permanent homes will be necessary,not only here,but also in the large centers,such as Diarbekir, Arabkir,Malatia,etc.We do not doubt that this is the Lord's work,and that He will make our way plain as we go on.It is a very heavy burden which He has laid upon us, but it is a wonderful stimulus and help to us to know that Christian friends in so many lands are sharing the burden with us.

Sincerely yours,

Harpoot, Turkey,

May 17, 1897.

To the Members of the Baptist
Young People's Union.

My dear young Friends.

We are very glad to learn that the young people of our beloved country are planning to care for the poor orphans at Harpoot. We have already received some money through the National Armenian Relief Committee of New York, and we have the promise of more. We have several centers for orphans, as this is a wide district with perhaps 15,000 orphans in it, but we plan to reserve the Homes here, at this center, for the young people of America. The money which comes from England, Germany, Switzerland, and other individuals and societies, we have appropriated to other cities, so that we can have the personal administration of that which comes from our own young people.

We have rented four houses in this quarter of the city, two for boys and two for girls. There are, at present, ninety one boys and sixty two girls 153 in all. The reason why we have more boys than girls is that the boys' Homes are larger. These are from fifty four different towns and villages. We intend to rent a large house, in addition to those which we now have, for girls. That will accommodate eighty perhaps. It is now occupied by soldiers, but the officers have promised to remove them soon. It will take but a few days to gather up a sufficient number of poor orphan girls to fill the building, while [illegible] still in want.

It is only a few months since we began this work of caring for orphans. One of the first things that engaged our thought after the massacre was the helpless children, but we had no money for them aside from that which came for general relief. We fed them to keep them from starving, but we could do nothing more, nothing to provide them with homes, nothing for their education, nothing to keep them from beggary. Now that we have been authorized to look after these waifs we find great satisfaction in it, although it is a heavy burden. Every case must be examined, they come in rags, new clothes and bedding must be supplied, they must be sent to school and provided with books; some are diseased from privation, and they must have special care, and while the Homes are under the care of excellent persons who are making them real homes, multitudes of questions arise which can be settled only by Mrs. Barnum, who has the care of those in the city, and she must also attend to the expenditure of the money. My daughter

Harpoot, Turkey,

May 13, 1897

Dear Prof. Godet:-

Our Treasurer, Mr. Peet, informs me that he has received some money from your Committee for orphans in this district. It seems that 1,500 francs were sent some months ago, but of this we have recently learned, so there has been no acknowledgement on our part. I infer, from what Mr. Peet has written, that it is your plan to continue contributions for these unfortunate children, hence you will naturally like to have your money appropriated to something definite.

The Geneva Committee, Leopold Favre President, have sent 25,000 francs, and we have assigned to them the city of Arackir and the villages around it. In writing to M. Favre just now, I have suggested that they take you into partnership, and that Switzerland undertake the care of the hundreds of orphans in that region who are dependent upon charity. I have been unable to learn how many there are. Many of those who have mothers are as badly off as those who have no mothers. We have begun there in a small way, not knowing how much money we should have. We have recently instructed the Arabkir Com. to hire two houses, as large as they could find, one for boys and the other for girls, and to put in each a good Christian man and his wife, so that the children may have a truly Christian Home. This they have done, and they are now gathering the children. The house for the girls will accommodate sixty: that for the boys less. Before this, about forty children were put into private families, and we paid for their keeping about six francs a month. The Pastor of the Arabkir church informs me that in the city of Arabkir itself there are 1,700 orphans and half-orphans. There are ten villages in the district all of which were pillaged. Not all of these orphans are dependent upon charity, but there are enough who will grow up like beasts unless cared for by Christian charity to constitute a large field for service.

Money comes from America, England, and Germany, and if there be a degree of co-operation among the donors it will lighten our labors. We had a large work before the massacre, but the Lord has laid this burden of the poor upon us, and we are almost overwhelmed by it. In answer to the prayers of our friends the Lord has given us strength, otherwise we should have failed entirely. We believe it is the divine plan to raise up from among these unfortunate waifs, men and women who shall honor him. We are glad of the help and sympathy of so many in different lands, all one in Christ.

Sincerely yours,

H. N. Barnum.

Harpoot, Turkey, Aug. 23, 1899.

This Orphan Report has been too long delayed. We will try to do better in the future.

Notwithstanding the positive promises given by the Porte to the Ambassadors that the Homes which were closed in [illegible] Palu and Choonkoosh should be opened at once, the Vali of Diarbekir, to which these places belong, has told the British Consul that he has received no orders to that effect. There were thirty boys in Palu under our care, and the Germans had more than 150 boys and girls. Our boys were distributed among the best families in the town, and supported by a weekly allowance from us, while the government compelled the poor children who were under the care of the Germans to go to their own wretched homes. Our sixty nine boys and girls in Choonkoosh were supported in private families after the closing of the two Homes by a weekly allowance from us, but an order from the government has recently sent them to their own homes. We have made provision to receive twenty of the most needy into some of our seven Homes here in Harpoot. We believe that the Ambassadors will insist that the promises made to them in the Winter shall be fulfilled, and that these places will be re-opened. The Choonkoosh schools were also closed by the government several months ago because the people could not show the permission which was given several years ago, and which was burned with the parsonage. There is hope of a new permission, although all possible delays are resorted to.

There are two Homes each in Arabkir, Egin, Malatia, Husseinik, Peri, Pulakegh, and Diarbekir. We continue to receive excellent reports from all of them. Before the dispersion of the Choonkoosh children there were more than 1100 under our care. There are many others in utter destitution, but our expenses are so great already that we do not venture to enlarge much, although kind friends have kept us supplied with money up to the present time. Miss Seymour and Miss Bull render very essential help in this work, especially in the large correspondence which is necessary.

We are doing all we can to develop industrial work. With more help more would be accomplished. Nearly every orphan spends a part of the day in school, and those who are old enough to work, devote a part of their time to learning trades, so that they may be fitted to care for themselves. In this city eighteen boys are becoming tailors, nineteen carpenters and forty three shoemakers. Some of them have made admirable progress. As soon as a boy is able to earn his own living we give him a little outfit and send him out to care for himself. Ten have already gone in this way, the most of them at their own suggestion, so as to make room for others who are more needy. They have been extremely grateful for their privileges here, and some of them are sure to let their light shine, although they were in utter ignorance when they came to us.

and I have the general oversight of the orphans outside of this city, altho these Germans have come to help in this work, and we shall give a part of that outside to them.

Now, will the young Christians of America authorize us to establish a permanent Young Peoples Orphanage in this city? You all know the terrible experiences the Armenians have had, how their houses were plundered and burned, and great numbers, especially of men, were murdered in cold blood. The great need now is to save the children; to give them such training as will fit them for future usefulness. It is an enterprise which cannot be taken up for a few months, or for a few years even, but it must be continued till the children are old enough to send out into the world to care for themselves. They must have some education. Some, who are fitted for it, will be trained to become teachers or preachers. Others must learn trades.

[illegible] is needed here, if this plan is to be carried out? [illegible] planning to establish a little colony of orphans in [illegible] place, with cottages as homes for them, school buildings, and workshops. We already have a college here, with primary departments down to the kindergarten, but we ought to have buildings suitable for permanent homes and for industrial work. The houses which we have rented for a year, and any others which can be rented are unsuitable, altho they are better thanthe streets or the homes from which the children have come. Then, too, provision must be made for the support of the children at the rate of about $25 a year. We now have [illegible] children, and shall soon have more than 200. How many more shall we take? Shall we double the number? We shall be glad to make the Young Peoples Orphanage exclusively your own, [illegible] to a share in [illegible] young people. Do you authorize us to do this? And to what extent shall we go in buildings and [illegible] numbers? We await your answer.

It will be remembered that all money for this Orphanage should be sent to Brown Brothers & Co., 59 Wall Street New York.

Sincerely your friend,

Herman N. Barnum.

I have [illegible] general oversight [illegible] the orphans outside of this city, altho [illegible] have [illegible] to help in this work, and [illegible] shall give a part of [illegible] to them.

Now, will the young [illegible] of America authorize us to establish a [illegible] Young People's Orphanage in this city? You all know [illegible] terrible experiences the Armenians have had, how their houses were [illegible] and [illegible], in great numbers, especially of men, were murdered. [illegible] is to save the children; to give them [illegible] fit them for future usefulness. It is an enterprise [illegible] a few months, or [illegible] a few years even, but it [illegible] till the children are old enough to [illegible] for themselves. They must have some education. Some, who are fitted for it, will be trained to become teachers [illegible] preachers. Others must learn trades.

[illegible] what is needed here? If this plan is to be carried out, [illegible] planning to establish a little colony of orphans in [illegible] place, with cottages as homes for them, school buildings, and work[illegible]. We already have a college here, with primary departments down to the kindergarten, but we ought to have buildings suitable for permanent homes and for industrial work. The houses which we have rented for a year, and any others which can be rented, are unsuitable, altho they are better than the [illegible] of the homes from which the children have come. Then, too, provision must be made for the support of the children at the rate of about $25 a year. [illegible] children, and shall soon have more than 200. How many more shall we take? Shall we double the number? [illegible] shall be glad to make [illegible] a share [illegible] Do you [illegible] and [illegible] buildings, and [illegible] numbers? We await your answer.

[illegible] All money for this Orphanage should be sent [illegible] Wall Street, New York.

Sincerely your friend,

Herman N. Barnum.

Harpoot, Turkey, Aug. 22, 1899.

This Orphan Report has been too long delayed. We will try to do better in the future.

Notwithstanding the positive promises given by the Porte to the Ambassadors that the Homes which were closed in Jan. in Palu and Choonkoosh should be opened at once, the Vali of Diarbekir, to which these places belong, has told the British Consul that he has received no orders to that effect. There were thirty boys in Palu under our care, and the Germans had more than 150 boys and girls. Our boys were distributed among the best families in the town, and supported by a weekly allowance from us, while the government compelled the poor children who were under the care of the Germans to go to their own wretched homes. Our sixty nine boys and girls in Choonkoosh were supported in private families after the closing of the two Homes by a weekly allowance from us, but an order from the government has recently sent them to their own homes. We have made provision to receive twenty of the most needy into some of our seven Homes here in Harpoot. We believe that the Ambassadors will insist that the promises made to them in the Winter shall be fulfilled, and that these places will be re-opened. The Choonkoosh schools were also closed by the Government several months ago because the people could not show the permission which was given several years ago, and which was burned with the parsonage. There is hope of a new permission, although all possible delays are resorted to.

There are two Homes each in Arabkir, Egin, Malatia, Hussenik, Peri, Palakegh, and Diarbekir. We continue to receive excellent reports from all of them. Before the dispersion of the Choonkoosh children there were more than 1100 under our care. There are many others in utter destitution, but our expenses are so great already that we do not venture to enlarge much, although kind friends have kept us supplied with money up to the present time. Miss Seymour and Miss Ball render very essential help in this work, especially in the large correspondence which is necessary.

We are doing all we can to develop industrial work. With more help more would be accomplished. Nearly every orphan spends a part of the day in school, and those who are old enough to work, devote a part of their time to learning trades, so that they may be fitted to care for themselves. In this city eighteen boys are becoming tailors, nineteen carpenters and forty three shoemakers. Some of them have made admirable progress. As soon as a boy is able to earn his own living we give him a little outfit and send him out to care for himself. Ten have already gone in this way, the most of them at their own suggestion, so as to make room for others who are more needy. They have been extremely grateful for their privileges here, and some of them are sure to let their light shine, although they were in utter ignorance when they came to us.

One of the industries of Egin is rug-making,and this is the particular work of women and girls.Some of Egin girls have learned the trade so well that they are now prepared to teach others,and so they will earn their own living. Two of them are going to Malatia to introduce the work into the Girls'Orphanage there. Young men are beginning to seek our girls in marriage,and we believe that that there is no class of girls in the country who will make better wives than the majority of those who are now being trained in these Homes and these Christian schools.

There has been an unusual amount of sickness in the Harpoot Homes this year,and one girl and two boys have died. Pneumonia,measles,whooping cough and even small-pox have visited us,and there have been various other complaints which have required much care on the part of those who have them in charge.

The Geghi district,100 miles to the N.W.,among the Anti-Taurus Mts,is in great Destitution this year,and crowds of people have come to Harpoot from there.Among them have been several orphans whom we have taken,selecting only those whose needs were the most desperate.One old woman whose grandson was received last year,brought a grand-daughter not long ago,and she begged that we would take her. To our surprise we found that the girl could read in the Testament,although there is no school in her village.It seems that her mother taught her,and the mother,when a girl,learned from her brother.This is a rare case for such a region,and it helped to decide the question in the girl's favor.She ran down the garden steps clapping her hands to give the joyful news to her grandmother,and she,in turn,came with streaming eyes to kiss our hands,and praying God to bless those who are caring for orphans.

Later on,two little fellows from the same region,cousins,come and beg to be taken in.They have neither father nor mother.How anxiously they watch us! One of them says"Take me for just one year so that I can learn to read and be a man.I can't be a man unless I can read and write.During the year I can also learn to cobble shoes,and then I can take care of myself". A third boy is standing near with his disconsolate mother.He is pale and thin,but he has bright eyes with such a pathetic look in them.We are pretty well crowded,but how can we turn these waifs, who have such possibilities in them,out into the streets again to lead beggars' lives?And the money? God will provide just as he always has done;and so a happy trio leave our room. Was this confidence misplaced? Let us see. A little later the mail brought a letter from a good friend who has been supporting three orphans saying that he had decided to take seven more!

This surely is the Lord's work,and we have the constant proofs of his blessing upon it.Will not our friends pray that he will bless it more and more,and that these children may become a blessing in this life and that they may live forever?

grew it made them more active in their efforts for others. It also promoted manliness and self-reliance. Each church organized for work in the villages near to it, and the churches together undertook the evangelization of Koordistan as a foreign missionary work. The plan of giving tithes also found great favor, and we had the hope that in a few years we should be able to commit the work wholly to the native churches, and we ourselves pass on to other fields.

A reaction, however, owing in part to influences from other parts of the country, and in part from the native want of perseverance, set in some twenty five years ago, and this, along with the poverty of the people, the stagnation of business, the want of enterprise throughout the country, and a large emigration to America, made the effort more difficult than it had been, still we persevered until something like seventy per cent of all the expenses at the central Station and sixty outstations, or an aggregate of $9,400, was paid by the people. If to this is added the $2,860 paid in the different departments of the College it makes a total of $12,260.

Then came the well known events of November 1895, when the land was devastated, and the whole missionary fabric, especially in this field, seemed to be in ruins. Outside of the missionary premises which were destroyed, thirteen chapels, six parsonages and twenty two schools were burned. Besides the ten pastors and preachers who were killed, a large number of the most reliable and worthy men in the different congregations were killed, almost every Christian house was plundered and thousands of houses were burned, and many men to escape death embraced Islam. Chaos reigned everywhere. Many of those who had been most forward in the support of the institution of the gospel became dependent upon charity for their daily bread. For a time, we were obliged to assume the entire support of nearly every laborer in this entire field. Confidence was destroyed, and business at a stand-still.

The recovery from such a condition in such a country is very slow, still our people are showing wonderful self-denial in taking up again the burdens of the past. The statistics for 1898 shew that sixty nine per cent of the expense for the support of their own institutions was borne by themselves. This, however, should be said, that this large percentage is due in part to the dropping of the weaker outstation, reducing their number from sixty to forty; the decrease of laborers, some of whom are dead and others have left the country through fear; and also the diminished appropriations of our Board. The aggregate of the contributions for 1898 for the directly evangelical and educational work outside of the College was [illegible], while there was paid into the different departments of the College [illegible], making an aggregate of $8069. This shews that the zeal for education is rapidly on the increase.

This statement is for the Harpoot Station. The missionaries of this Station are in perfect accord in this matter, and I think that the members

SELF-SUPPORT.

The idea of Self-Support took shape in the Harpoot field sooner than in any other station in Turkey. The practice had been to pay almost all the bills incident to the prosecution of the work inaugurated by the missionaries, in the expectation that the people would voluntarily propose to assume the burden themselves as soon as they should appreciate the value of the blessings brought to their doors. This expectation was not realized. The native Christians supposed that they had fulfilled their obligations when they attended the services opened by the missionaries, and sent their children to their schools. The injunction "Freely ye have received freely give", was supposed to apply to the missionaries and not to themselves. The Americans were rich, the natives were poor, and it was a favor to the Americans to give them their presence and lend their moral support.

At the breaking out of the Civil War in America in 1861, six years from the beginning of the work here, we had the impression that our Board would be able for some years to do little if anything beyond paying the salaries of its own missionaries, so the problem of continuing the work became a serious one. Nearly all our helpers were theological students, who studied seven months and labored five as preachers and teachers, the winter being altogether the most favorable time for village work. We had a large theological class, and we told the members that we could not assure them a salary for any definite time, and we also gave the same information to our people in the villages. A muleteer who was a zealous Protestant in a village where only a few families had separated from the Old Church said "I will give board to a young man if you will send one". This was a new and valuable thought for us, so we suggested it to our friends in the other outstations, and it found ready acceptance, so all the students were soon located with a small salary from us, and their board or its equivalent in money from the people. This was the first definite step toward Self-Support in this field, except that when the first pastor was ordained the previous year, with great effort one-half of his salary was secured from the people.

This experiment, although undertaken under the stress of the Civil War, was so valuable in its results as to persuade us that it was providential, and it led us to adopt Self-Support as a definite policy. The people set a higher value upon their own institution because they cost them something, and, besides, the payment of money gave to them a sense of ownership, whereas everything was before thought to belong to the missionaries. Along with this we pressed upon them the idea that the support of their own institutions was not the measure of their responsibility, but that the duty of evangelizing the land rested primarily upon them, and that we were here as their assistants for a limited time. Of course this idea was not at once adopted by the people, but it grew upon them, and as it whether it is much or little. Such a system, however, is contrary to the spirit of intelligent Protestantism, but time and persistence are essential to the inauguration of a more liberal system and the cultivation of a sense of personal-responsibility.

A second difficulty is that the native agents are not satisfied with the salaries which their people are ready to pay. They are slow to regard their relations to be with their congregations alone, and not with the foreign society. The people, also, are slow to realize that the needs of their preachers and teachers are greater than their own; that they must have books, and that as they are to be leaders in civilization as well as in Christianity, they ought to adopt a style of living somewhat in advance of that into which they were born. The efforts to keep the salaries within the reach of the people, and to persuade the people to deal more liberally with those who devote their lives to their welfare must be persistent.

A third difficulty is the poverty of almost all who bear the Christian name in this country, especially of Protestants. It is not necessary to repeat the story of devastation which is familiar to the whole civilized world, but the record proves that there can be few Christians who have been oppressed as have been the Armenians. Then, too, as in the time of our Savior, it is "to the poor that the gospel is preached". There are many outside of our congregations who are persuaded of the truth, but who remain outside simply because they are not willing to bear the additional burden which they know will come upon them if they identify themselves with an evangelical congregation.

The injunction of the Apostle in writing to the Galatians "Bear ye one another's burdens" is to be interpreted by a following verse, "Every man shall bear his own burden". This applies to churches as well as to individuals. The church is to reach out for aid only when the burden is too heavy for it to bear alone; with this is the Master's declaration "Freely have ye received freely give". The native church is not to be satisfied with simply caring for itself; it is to give the gospel to those who are ignorant of it, and it must even be ready to help financially those who are weak.

As to the outlook for the future, it is impossible to express a reliable opinion. Our congregations are already practicing great self-denial, and as things now are, we cannot reasonably expect more from them. Probably the same would be said by our brethren throughout the Mission. Growth is very slow, and until there is such an awakening as shall bring into the Protestant ranks a large number of those who are intellectually persuaded of the truth, or until there is a radical change in the material condition of the country we cannot expect rapid advance in the direction of Self-Support. Of its importance we are fully persuaded, and for its complete realization we labor and pray.

Harpoot, Turkey.
October 9, 1899.

Herman N. Barnum

of the Eastern Turkey Mission, of which we are a part, are pursuing the same policy, only not quite so vigorously as we are. It requires constant pressure in every department, and in all parts of the field or there would be a reaction.

The development of Self-Support among unevangelized people can never be completely successful unless the native congregations fully accept the principle that the work is their own, and that the missionary society is simply their helper for a brief period. Many shrink from accepting such a responsibility, while others are stimulated by it. There are several ways of promoting this idea.

1. Let the native church take its form and accept the polity suited to its environment and the national bent. Real independence is not merely paying the bills; it is moral as well as financial. If the organization is American or European, and not national, it will be difficult to make the people feel that it is really their own. We plant the seed, but the plant draws its nourishment and takes its form from the soil in which it is planted. It is a growth, and not a casting, the product of a matrix. If the church is genuine it has life, and every form of life has a development of its own. This life may be fostered and helped, but the attempt to give it a particular shape hinders its growth.

2. Let the congregations select their own agents, with help from the missionary, and fix their salaries. The people and the native agents must feel that their relations are with one another, and that the foreign society is simply their helper. Unevangelized people have not the pride which leads them to reject aid which they do not absolutely need, and if the salary is fixed by the missionary, and if the native agent regards himself as an employé of the Society, the same as the missionary, he will naturally demand a salary and a style of living like the missionary's. Self-Support is absolutely unattainable unless the expenses are within the ability of the people to pay, and unless the pastor and teacher are willing to conform their style of living somewhat to that of the people for whom they labor.

3. Emphasis is given to this idea if the salary is paid to the treasurer of the congregation and not to the pastor or preacher himself, for the aid is to the community and not to himself.

One "leading difficulty in carrying out the policy of Self-Support" is in making the people realize the independence of their gospel institutions, and their own individual responsibility toward them. The payment of salaries to religious teachers is something almost unknown in unevangelized lands. Many religious institutions are endowed, presents are made, and money is paid for special services, so nobody in particular is responsible for anything. The priest or mollah gets what he can from his people, and it is the concern of nobody

Harpoot, Turkey, Dec. 30, 1899.

Dear Dr. Hazen:-

I have often thought of writing again to what I may now consider my own church, but I have delayed in the hope that some one would first write to me, for a one-sided correspondence is not altogether pleasant for either party. I am, therefore, very glad to receive your letter of Nov. 18th. It seems to bring me into closer relations to you and your people. As you have supported me, I wish to make the relation as real as possible, that I may be your very representative on the foreign field and not such in name alone. I wish that I might have been in Middletown, for that would help me to make this relation more real in my thought. If I should again visit the dear homeland, one of my first pilgrimages would be to Middletown.

Now that I have sat down to write what shall I say? What do your people most wish to hear? I wish that some of them would indicate what sort of information they would like; that they would ply me with questions. Writing would then be easy for me and more satisfactory to those for whom I am working. Perhaps some of your Committees have a definite idea of what they would like to have their Missionary do in their behalf. If so, I should be glad to have it indicated, and I will heed their wish as far as possible.

Our work has in it a great deal that is secular - much more than most people imagine. This is especially true since the terrible events of Nov. 1896. At that time our Minister in Constantinople wrote to me advising that we should all leave the country for a time, or that we should, at least, go to the sea-coast, as he felt that he could not protect us here. Eight of our twelve buildings had been burned; our houses had been plundered, and we ourselves had been stripped of everything except our beds, some of our heaviest furniture and the clothes which we wore and those which we carried in hand when we fled from our houses; and it was not certain that other calamities were not in store for us. I replied to Mr. Terrell that there had never been a time when we were so much needed as at that time. The Armenians were in desperate straits. Thousands of them had been killed; their houses had been sacked and burned; the great majority of them were in absolute want; there were thousands of helpless orphans; hundreds, to save their lives, had embraced the religion of their persecutors; and all were looking to us for comfort and help. They knew that our presence, aside from any physical aid which we could render, afforded them a measure of safety from further trouble, so I wrote that our leaving at that time would create a panic among the poor Christians and that it seemed to us that it would be an act of cowardice to the Master; but that as he, our natural representative, had advised us to leave and we could not conscientiously follow that advice, we should not hold our Government responsible for anything that might hereafter happen to us.

There is a great deal of secular work at every missionary station at all times. Perhaps modern missions are too far removed in their methods from the Apostolic methods, but according to the present system a good deal of money is used, and it must all pass through the hands of the missionary. Missions in such a country as this have reached that stage where there is a great deal of administration, in some respects not unlike that of your State Missionary Society. We have here at Harpoot, for example, forty out-stations. Some of these are independent of us; that is, they receive no aid from us because they have reached the position of self-support. Even these seek our counsel, and now ask for help in securing pastors and teachers. In other places we have a share in the salaries. Lately we give not a little attention to the matter of persuading the people to increase their own share in these salaries, so as to bring them as fast as possible to the position of independence. We visit these communities as often as possible, though for the past four years I have done very little touring. That I leave for my younger associates. We have a good number of villages within easy reach of the city, and it used to be my custom to ride out to some one of them every Sunday morning or afternoon, to preach to them; but of late I have been so crowded with work during the week that I have found it necessary to rest on Sunday.

Aside from what I have already indicated we are consulted on all manner of subjects: questions of law, of inheritance, quarrels among our own people, family quarrels, the engagement of sons and daughters, the advisability of leaving the country or not, and the way to do it - these are but a few of the matters which come to us, and which, if not direct missionary work, are yet important in the development of a Chrstian community. Twice during the past month I have even been asked for letters of divorcement in favor of men in America whose wives are here, and who do not seem to be leading very exemplary lives, and while I would not venture to assume such a responsibility, I am obliged to advise as to the proper course to pursue, as such matters do not come within the cognizance of the courts in this country. A Turk has only to pronounce his wife divorced while the wife herself has no remedy. The Oriental churches do not acknowledge the right of divorce, but the ecclesiastics generally find a way of fixing it if there is a suitable pecuniary "consideration".

Perhaps I may have told you in my previous letter that Mrs. Barnum and I have a great work on hand in the care of orphans. This is one of the most hopeful departments of our work, but in a sense this is largely secular. The children must be fed, clothed, sent to school; those who are old enough must learn some trade or work, and accounts must be kept with fifteen orphan homes besides the seven in this city. Then, too, those who contribute sometimes wish to know how the children whom they have adopted are progressing, and that means much correspondence.

Now, I shall be glad of any letters which any member of the congregation may write to me, old or young, male or female, and let me know what to write. And as for you, my dear brother, I thank you for the personal items which you gave, and your references to Vermont. I well remember Mr. Dana, and I have a vague recollection of your wife. We shall know one another better still, I trust.

I am sure that you and your people will pray for their Missionary and for his wife, for she also belongs to you. She is better than

With kindest regards to all the members of our church & congregation, I remain

Most cordially & fraternally yours, Herman N. Barnum.

Harpoot, Turkey, Feb. 13, 1900.

My dear Brother:-

I hope that the letter which I wrote to you in Dec. will have reached you weeks ago. I received last week the Report of our church for 1899, and I have examined it with much interest. If each one of the 536 members has received of "His fullness", according to the motto of the year, I am sure that our Church is a mighty power for good. Then, too, there is the Christian Endeavor Society, some of whose members are not included among those in the Church, but whose very name is suggestive of activity - these all constitute a strong spiritual force whose influence may be felt around the world. Every Christian, without exception, is called to active service. This is no less a privilege than a duty to share with Christ in blessing the world. What we all need is such a union with Christ that his spirit may animate us and give us power continually, and a heart to improve every opportunity for service. This is the daily prayer and endeavor of your Missionary, and whatever he is able to accomplish is through the Christ strengthening him.

This is the ideal which our churches here have set before them, but in view of their present condition there is naturally less activity than there was in the earlier days. The Gospel has been truly a leaven. A man receives it and he communicates it to those about him. He may be persecuted by his friends and turned out of his home, but the spirit of Christ within him impresses those with whom he comes in contact, and they are gradually led to the Savior. When our churches were organized they understood that they were organized for service. They were small and poor, but their influence was strong. Aside from work among their immediate neighbors they reached out to the villages which were near them. They went out two by two on Sunday, praying by the way, and going just where Providence seemed to lead them. In the winter the people gather in the large stables as they are warmed by animal heat. Some of the best religious work in this field has been done in stables. They are generally our lodging places in the winter on our tours, for fuel is very scarce. I have preached many a sermon, in stables, and some of my richest experiences as a missionary have been where the odors of buffaloes and cows has been very stifling. These brethren did a great amount of pioneer work. They found favor where the people were afraid of us as foreigners, and they sometimes opened a work where we had tried in vain. They were uneducated but they had the love of God in their hearts, and the most of them had learned to read the Bible, so the Lord used them as he is ready to use every willing soul. Now, however, the depression is so great that there is less of this outward activity than there was thirty years ago. Every door among the Armenians is open but you cannot imagine the gloom and despondency which rest upon them as a class. Even before the massacres they were sorely oppressed by the ruling class, and now those who have any heart and hope are struggling to recover from the terrible disaster which overtook them a little more than four years ago, at least so far as to be able to support their families.

In the midst of all this depression, however, I am glad to say that those who belong to our Churches are not utterly cast down, and that they have not lost their faith in God. They practice great self-denial in the support of their spiritual and educational work, and there is a degree of activity in trying to do good to those around them. Something like Young Men's Christian Associations have been organized for self-improvement and for service to others, but the work must be carried on secretly, for the government is opposed to everything like a society, fearing lest there may be sedition in it. The government looks with suspicion upon all our work. It helps to elevate the Armenians, and their elevation makes them unwilling to be down-trodden.

I often think, How great is the privilege of laboring where the government and the influential classes are not always on the lookout for some chance interfere, and where you can feel free to throw your whole energy into your work without the necessity of considering whether you are laying yourself open to suspicion by those in authority, but the early disciples were in somewhat similar circumstances, and they were required to be "harmless as doves".

You in Middletown have no such obstacles to encounter. You can do good as you have opportunity, and without hesitation, and opportunities abound daily on every hand. It is my prayer that every member of our Church may be a branch of The Living Vine, bringing forth abundant fruit. I am praying that this Winter may be a time of spiritual refreshment and uplift for you all, and I trust that your prayers may be a substantial help to us, your representatives, here. May the Lord bless us, every one, and help us to faithfully perform every duty, so that we need not be ashamed to meet him at the last.

Sincerely yours,

Harpoot, Turkey, March 20, 1900.

To the Committee of the
Evangelical Alliance.

Dear Brethren:-

The Evangelical Alliance has from the time of its organization many years ago, been the [illegible] and efficient [illegible] of those who suffer persecution in all parts of the world. In February, 1898 we had occasion to appeal to you in behalf of a large number of Armenians who had outwardly accepted Islam as the alternative of a martyr's death, but who wished to return to the churches in which they were born, and found that they could not securely do so. Whether it was through your intervention or [illegible], but soon after representations were made the British Ambassador took up the matter very earnestly, [illegible] and nearly all those who had accepted the Moslem faith returned to their former churches with very little hindrance [illegible].

There is now another matter to which we desire to call your attention. [illegible] in 1896 that it was estimated that in the missionary district of which Harpoot is the center as many as two hundred churches, monasteries and schools were destroyed. A few of these may have been rebuilt without the knowledge of the government, but the most of them are still in ruins. Several months ago the Armenian Patriarch made it one of the conditions upon which he would continue to administer his office that permission to rebuild these ruined buildings should be given where it was needed. [illegible] the Sultan promised that this should be done. [illegible] but no such order has been received by local officials, and it is doubtful whether such an order will be given. If it is given, it is doubtful whether it will include the Protestant buildings. At the time of the massacres thirteen Protestant chapels and [illegible] schools, and six manses were destroyed. These communities are very poor and not able to erect as good buildings as they had before, [illegible] a great inconvenience for the lack [illegible] the government to the rebuilding of Protestant chapels and schools can be [illegible] only by Imperial Firman, and the procuring of a firman is attended with difficulties which are next to prohibitive. The need for chapels and school buildings is imperative. The manses can wait. In several places Protestant worship is conducted in poor village houses and stables, and the schools are held in the same. The people do not expect to build anything elaborate, only something that will give them a shelter for a time, in the hope that better days may be in store for them in the future.

The city of Malatia was well equipped with buildings for the use of the Protestant church and congregation, except that their chapel was too small. The pastor had a good house, and there were school accommodations for two or three hundred school children. The fire swept all these away. More than three years ago, an application, certified by the local government, was sent to Constantinople for permission to rebuild. The petition has been renewed more than once, but the permission does not come. The Catholics have erected a fine church with little or no difficulty.

In the village of Haboosi there is a large Protestant congregation, but they are now very poor. In November 1895 their village was twelve days in the undisputed possession of the pillagers, and their houses were swept clean. Of the 180 houses one half were burned. From the remainder almost every movable thing was carried away - food, clothing, doors, windows, house furnishings, even the native fuel which is made from manure. For a time they were dependent upon charity, and the struggle for bare subsistence has been severe. They are recovering very slowly. The tax gatherers are almost as relentless as were the Koords four and a half years ago. There is no want which they feel so keenly as for a place in which they can worship God. The walls of the old chapel are still standing, although much damaged. Last Autumn they decided to try the experiment of fixing this so that they could worship in it, without giving information to the government. They entered upon the work with great enthusiasm; men women and children joining in it and working even at night. They made bricks of mud and dried them in the sun. The upper part of the old walls was removed, rebuilding began, but before the walls were completed the matter came to the knowledge of the government, the work was stopped and the leading men were fined. This was a great blow to the poor people, and they do not know what to do. These two cases are mentioned simply as illustrations of certain conditions which exist in this country and which are a restraint upon liberty of worship.

The object of this communication is to call your attention to this restriction upon religious liberty, in the hope that you may be able to secure such influences at Constantinople as shall lead His Majesty the Sultan to grant, at least, permission to rebuild the churches and schools that were destroyed during the catastrophes of the last few years.

Requesting also an interest in your prayers, we remain, with sincere respect,

Your fellow laborers in the Gospel,

H. N. Barnum.

J. C. Brown.

C. F. [illegible]

Jas. P. [illegible]

E[illegible] and Persons Killed

ame.	No. of Houses.	Burned	Killed.
Ad ish	310	310	13 women 244 men.
Aw os			70
Agh ..isi	47	1	1?
Arab kir	5000 T. [illegible] Kn. 5[illegible] shops.	37[illegible] 500	4000
Bizm- ishen	270	190 40 partly	23
Chem ishgesek		spared.	
Mam ..za			10
Kutter ..bub	100	50	many.
Kara ..dash	2[illegible]		"
Chun koosh	480 T. 1000 Kn.	103	[illegible]
Che rmook	700 T. 400 Kn.	300	nearly all.
Diar bekir		shops	2[illegible]00
..n ..n	1000 T. 1000 Kn.	purchased exemption.	
Gar ..gerzeb	90	32	7
Ezer ..muri	45	plundered	
Hoh	150 T. 120 [illegible]	30	62
Hozli	15 T. 300 Kn.	200	[illegible]0
Hab- oosi	180	40	75
Hul ..akegh	1[illegible]	11	16
Hav ..nar	280	200	110
Husenik ..semi	120 T. 650 Kn.	9	260
Ic hmeh	60 T. 200 Kn.	12 shops 10 houses	60
Ko ..mk	300	ravaged. No details.	
Mal atia	1500	1000	5000 [illegible]
Oozouma ..a	100		65

Name.	Houses.	Burned.	Killed.
Bro' Gorra			
6. Peri and	90 T. 400 Kn.		8
63 villages	all plundered		
90. Palu	400		1550
91. Kapou Ahmaz	40	75	
92. Khoshmat	160	80	
93. Nurk[illegible]	1[illegible]	90	
94. Shinaz	80	45	
95. 40 villages plundered. No details.			
135. Severek	3[illegible]0 Kn.		750
136. Sarakemish	80		6
137. Sheikhaji	purchased exemption.		
138. [illegible]adem	300 Kn.	250	270
139. Upper Mezereh	4 T. 20 Kn.	11	
140. Amberga	4[illegible]		150
141. Shepik	85	65	37
142. Aghan	40		12
143. Vakhshen	40	10	32
144. Enitsik	35	No details.	
145. Kushne	40	"	"
146. Mashkir	40	25	3
147. Sarmuga	32		55
148. Ancharteg	40	No details.	
149. 5 villages plundered.	"	"	
154. 16 villages. 3 wholly destroyed Near Chimishgasek			100?

Name.	Houses.	Burned	Killed.
Bro't ford.	—	—	
Gemijee	50	50	
Moornic	70	70	
Bedratil	30	27	
171. Apasod	70	30	6
172. Begum	1300		80
173. Eski Malatia	200		all males above 5 yrs.
174. Hoghi	250		40
175. Kope	250	230	32
176. Pahni	250		30
	22,778	8,054	15,842

Total

15,354